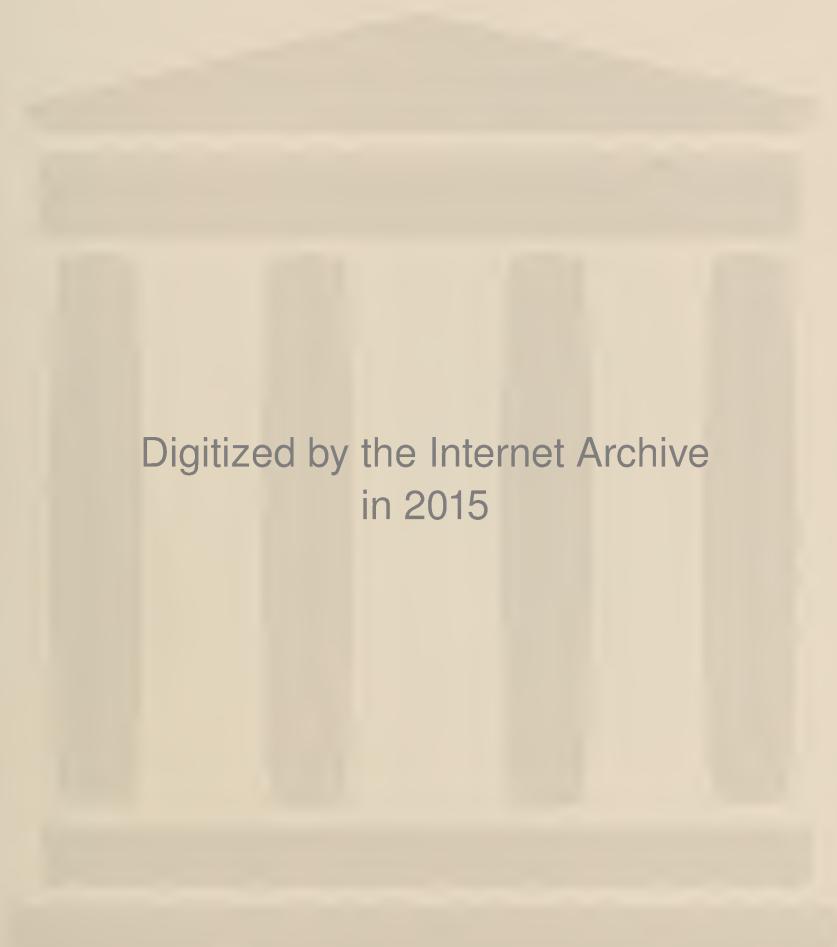




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VARIED SCENES FROM MOHAMMEDAN LANDS.

1. The Sultan of Muscat, Arabia.
2. Group of Patients Coming to the Dispensary, Persia.
3. Persian Women in House Dress.
4. The Gateway of an Arab Town.
5. Men's Ward in Safed Hospital, Palestine.
6. A Harbor in Eastern Arabia.
7. An Old Armenian Church.
8. A Bedouin Woman's Costume.
9. Dr. Zweemer in a Date Garden.
10. A Dervish from Bokhara.
11. Dr. Mary Eddy's Patients, Syria.
12. Moslem Patients at the Bannu Hospital.
13. A Lepers' Dormitory in the Jerusalem Hospital.
14. An Armenian Protestant Professor, Antioch.
15. Moslem Women Taking a Drive in Egypt.
16. Visiting the Kurds at Home.
17. A Boat on the Euphrates.
18. Native Women of Oman, Arabia.
19. Indian Pilgrims at Mecca.

The Missionary Review



of the World



VOL. XXXV. No. 10.
Old Series

OCTOBER, 1912

VOL. XXV. No. 10.
New Series

Signs of the Times

PRAYER FOR THE MOSLEM WORLD

A CALL to Prayer for the Moslem world has been issued for Wednesday, October 16th, the centenary of the death of Henry Martyn, at Tocat. The call bears the signatures of Lord Kinnaird and Mr. H. M. Gooch; also of Dr. S. M. Zwemer and Dr. R. S. McClenahan, on behalf of the Lucknow Missionary Conference Continuation Committee.

"The urgency of the present situation is in itself a call to this Day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem world as Henry Martyn knew it with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan world, intellectual, political, and spiritual, adds to the urgency of this call. The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand, the peril of Moslem aggression in Africa and in Malaysia calls for intercession; while on the other the large growth in the circulation of the

Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate a coming crisis and victory. 'Father, the hour has come, glorify Thy Son.'

"As regards the method of observing this Day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually*. The following topics for prayer are suggested:

- (1) For Moslem governments and for Christian rulers in Moslem lands.
- (2) For the wider circulation of the Word of God and Christian literature among Moslems.
- (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
- (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
- (5) For the arrest of Mohammedan

progress in Africa; the success of missions on the border-marches of Islam; and that all Christian societies in these regions may realize the need of working also for Moslems."

PAN-ISLAM IN RUSSIA

COUNT VON PFEIL, a German authority on Russia, has a very striking article on the Pan-Islam movement in Russia in the *Tacgliche Rundschau*, from which we take the following facts. The progress of Islam in Russia became apparent when the corner-stone of the first mosque in St. Petersburg was laid a little more than two years ago (see *MISSIONARY REVIEW*, June, 1910, page 472), in the presence of the highest Russian dignitaries, the Emir of Bokhara, and the Mufti Chadsti Mohammedal Sultanow of Orenburg, the wise head of all Mohammedan priests in the Russian Empire. Since the outbreak of the war between Italy and Turkey, a great Pan-Islamic agitation has ensued throughout Russia, caused, no doubt, by the friendly attitude of the Czar and his counselors toward Italy. Mohammedan agents are traveling in the districts on both sides of the Wolga, proclaiming to the Mohammedan Tartars that Russia is the greatest enemy of Islam and is bent upon the humiliation of Turkey. Other emissaries of Islam are traveling through the Crimea, the Caucasus, the Kirghiz Steppes, and Turkestan, and their inflammatory speeches cause much money to pour into the coffers of the Sultan for the continuation of the war with Italy. In Bokhara, which is the very center of the Pan-Islamic movement, Russia's power has been almost broken. It no longer

dares interfere in the administration of the internal affairs of the country, of which it is at least nominally suzerain; slavery which is forbidden by Russian law, is now being carried on openly, and all the revolting crimes and evils which accompany it are openly permitted, yea, encouraged by the cruel and voluptuous Emir. In Khiva, another vassal state of Russia, the youthful Emir is following the example of his dead father in his enmity against Russia, and has become the leader of the Pan-Islamic movement. Thus Pan-Islam in Russia is aggressive and threatening.

MOHAMMEDANS OF BORNEO

IN Kwala Kapuas, a station of the Rhenish Missionary Society upon Borneo, a former Mohammedan teacher, Sahabu, was converted and baptized in 1911. His conversion caused general excitement, and his wife was so bitterly opposed to his public baptism that she at first threatened to leave him. After his baptism she made three conditions for her remaining with him, *viz.*, that he should never attend church, that he should never eat pork (which is offensive to Mohammedans), and that he should give security to the amount of 2,000 florins for the keeping of these conditions by him. Sahabu answered her that he would attend church as often as possible, that he would not make any promise concerning the eating of pork, and that he would not give any security, because all his possessions belonged to his wife also. Then his wife left him and went to her Mohammedan friends in Mahabaran, a city of about 16,000 inhabitants. After a few weeks she wrote that she was ready

to return to her husband if he wanted her. She came and not only asked her husband's forgiveness for leaving him, but requested that they be married after the Christian manner. This was publicly done, and husband and wife lived happily together. Within a short time the woman, once so bitterly opposed to Christianity, commenced to attend church occasionally. Soon she began to show signs of deep conviction of sin. Christ had conquered.

About the same time messengers arrived from Mahabaran and invited Missionary Wiegand, in the name of the woman's Mohammedan friends, to visit the city and converse with its most prominent people. They had watched the marvelous change in Sahabu's wife and desired to know something of the religion which had wrought the change. Rev. Wiegand went to Mahabaran and spoke to the most influential people of the city for three hours concerning Christ and salvation by faith in His blood. They listened quietly and attentively, and when he left, an old Hadji (a man who has made a pilgrimage to Mecca) said to him, "Tuan, return soon and do not fail to fasten your boat to my landing stage. I am glad to let all people know that you are visiting me."

Only they who know the prejudice and the bitter opposition of Mohammedans to the Gospel and to the missionaries, can understand the significance of the invitation which came to Missionary Wiegand from the Mohammedan city, and of the invitation from the old Hadji to be his welcome guest. The Lord has opened the doors wide. We believe that an awakening among the Mohammedans

of Mahabaran upon Borneo is at hand.

CONDITIONS IN KOREA

RECENT letters from missionaries in Korea do not leave any doubt that hundreds of Koreans are already emigrating to Manchuria, and that conditions of life are becoming more and more intolerable. The Koreans, generally speaking, are poor and ignorant, and the Japanese are skilled and thrifty and unscrupulous. Thus, the former have little chance with the latter in the battle for existence.

To some observers it seems as if the plan of the Japanese invaders is the extermination of the Koreans. There is no evidence of a desire for amalgamation, or even for friendship of the races. The Korean is regarded as scum to be cleared away at once. Striking instances of such efforts at "clearing away" the Koreans are reported. For instance, the government quite recently "condemned" a large portion of land for "naval exigencies," *i. e.*, to make a naval station. Such action is justifiable in any country, tho it is hard on the people who are dispossessed without remuneration. But in this instance not all the land was used for the naval station. The unused portion was not returned to the Korean owners, but the government sold it at the nominal price of one cent per six square feet (the Japanese land measure) to Japanese colonists. There was a riot among the Koreans, who were perhaps not yet sufficiently Christianized to "take cheerfully the spoiling of their goods" (many were Christians and the confiscated village site contained a church). The Seoul Press, in reporting the riot,

stated that this was another instance of the "discontented spirit produced by Christianity," and the report sounded as if the Koreans should regard it as a favor when their overlords plunder them.

Little news is reported concerning the trials of those Christian Koreans accused of conspiracy and treason. The public examination is over and the prosecutor has turned to the examination of the evidence which has been secured—largely—by torture.

The situation continues grave, for all the questioning in the trial seemed to be for the purpose of proving that foreigners brought the Koreans into this trouble. It has been made very evident that the Japanese are still heathen, barbarians without any conception of Christians ideals or belief in faith between man and man or any real sense of justice.

PERUVIAN RUBBER ATROCITIES *

NOT since the disclosure of the Kongo atrocities has the world been so shocked as it was in July by the disclosure of similar atrocities in Peru perpetrated by a British rubber company in the upper reaches of the Amazon basin. The territory in question is the region of the upper Putumayo River, which is best reached from Lima, the capital of Peru, via Panama and the Amazon, and not by way of the almost impassable Andes. In the swamps of that equatorial district the rubber trees grow to a height of from 30 to 50 feet, with a straight trunk, and with nearly all the foliage at the top. Under the outer layers of the bark are found little milky streams of liquid rubber, which are collected in little tin cups after a

slight V-shaped cut has been made in the outer bark. The liquid is then coagulated. A company, technically British, but really owned by a South American who was able to get one or two Englishmen on the board, has received from the Peruvian Government the right to collect the rubber in the Putumayo region. No white men can do the work, or even supervise it directly, on account of the deadly climate of the swamps. Thus, Indians are employed under the supervision of Peruvian overseers and collectors. These Indians are said to be notoriously averse to labor, and very careless in gaining the rubber, starvation only driving them to the hated, dangerous work. Overseers think that work is to be obtained from them only by coercion, and thus the cruel methods of forcing the native laborers to gather rubber have arisen.

Sir Roger Casement, a British officer whose name became known when he acquainted the world with the atrocities perpetrated by the Belgians in the Kongo region, was sent to the Putumayo by the British Government as soon as it heard what was going on in the Peru rubber district, due to the cruelty and avarice of the section chiefs. His report tells an awful story. As many as 25 Indians have been murdered by one agent in one day, because they failed to bring in the rubber demanded. Many natives have been tied up to trees, shot at for a target, and killed for sport. An aged woman was hung head downward from a tree, dried leaves were piled under her, and she was roasted. One Peruvian agent admitted to flogging an Indian girl and later shooting her, because her back had putrified and become infested

* See MISSIONARY REVIEW, 1911, page 943.

with maggots. The Indians have been flogged, mutilated, beheaded, shot, burned, not only to stimulate the survivors to collect rubber, but for sport. They have been soaked in kerosene and turned adrift blazing. It is estimated that in the last twelve years 4,000 tons of rubber have come to England from the Putumayo, and that the price of them is 30,000 Indians, killed with atrocious tortures.

The United States Government has sent an agent, Captain Stuart Fuller, to investigate the matter, and the Peruvian Government has given assurances that it will take steps to stop the atrocities. Thus, there is little doubt that these Indians will be protected in the future.

MISSIONS TO THE PUTUMAYO INDIANS

The atrocities, however, have called the attention of Christians to the fact that no missionary work whatever is being carried on among these Indians. For four centuries the Roman Catholic Church has been supreme in Peru, where she is supreme to-day, and where she draws an annual subsidy from the government for mission work in the very region where the atrocities have been perpetrated. She has done nothing for the people. Now, however, she has appealed in the public press of England to Protestants as well as Roman Catholics for \$75,000 for work among the Indians of the Putumayo, for work neglected for centuries, for work paid for but left undone. She pleads speciously that Protestants would not be allowed to do the work, because Article IV forbids all but Roman Catholic missionaries entrance into Peru.

The Evangelical Union of South

America, in answer to that plea of Rome, states that Article IV is practically dead. The missionaries of the Union have labored in Peru for over 15 years, and have enjoyed all the liberty they wanted. The Peruvian Government has declared, in a test case, that Article IV can not be interpreted in any way to hinder liberty of speech or action. Thus, the way is open for Protestant work in Peru, and the Evangelical Union of South America is ready to enter the Putumayo region as soon as the necessary funds are forthcoming. The agents of the British and Foreign Bible Society have also entered Peru.

CONDITIONS IN ALBANIA

THE Albanians made great sacrifices and took an important part in winning the constitution for Turkey four years ago. With the adoption of the Constitution they expected religious liberty and national recognition like the Bulgarians, the Greeks, the Servians, the Rumanians and other races in the empire. Following the revolution, Albanian clubs were opened in many cities as centers of educational influence, and in a short time some 16 newspapers were being published in the Albanian language. Soon, however, it was discovered that the policy of the new Turkish Government was opposed to the liberal spirit of the Constitution, and the Albanian clubs, printing-presses and schools were actually closed by order of the government.

This explains the cause of the unrest on the part of the Albanians. The revolutionists, under Hassan Bey, of Prishtina, a former member of the Turkish Parliament, with others in the neighborhood of Avlona and Scu-

tari, number about 100,000. They demanded the fall of the cabinet and the dissolution of the Parliament, and since these have taken place it looks as tho a brighter day were dawning.

For missionaries the practical question is, "How can the present awakening be used to advance the Kingdom of God?" The missionaries are seek-

two main religious divisions of the population, Moslem and Christian, religion will probably be omitted from the courses of study. The people greeted the protestant missionaries with enthusiasm because of the interest taken in their written language and educational advancement. The missionaries have been seriously hin-



REV. AND MRS. PHINEAS KENNEDY AND AMERICAN MISSION SCHOOL FOR GIRLS, KORTCHA, ALBANIA

ing to reach this nation for Christ along the lines of Christian education. The people are natural leaders and are holding many important positions throughout the empire, more or less political and military. Therefore, whatever is done for them must be a *strong* work. It is nearly five years since the American Board began direct work in this field. Since then the situation is changed, and Albania will soon have its own institutions of learning in which, on account of the

dered in these directions, and some are beginning to grow discouraged. The vast majority of the population are Moslems, so that missionary work in Albania has a most important bearing upon the whole problem of winning the Moslem world for Christ. With these rapid changes in Albania, the work demands the upbuilding of Christian educational institutions, including a practical preparatory educational work for boys, and publication and evangelistic work.

DANIEL McGILVARY: THE APOSTLE TO THE LAOS *

BY REV. JOHN T. FARIS, PHILADELPHIA, PA.

"Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements, and not one of the other hundreds of missionaries ever has had more evidences of God's blessing upon their work."—Mrs. Curtis, author of "The Laos of North Siam."



T is one of the disadvantages of a worthy autobiography that it does not bring into bold relief the achievements of the too modest author. This is true in "A Half Century Among the Siamese and the Laos," where the reader must read between the lines and interpret the simple statements of fact by the words of those who have had intimate knowledge of the author's career.

Daniel McGilvary's Highland Scotch grandparents emigrated from the Isle of Skye to North Carolina in 1789. There he was born May 16, 1828, the youngest of seven children. His mother died a few months later, and his father passed away when the boy was thirteen years old. But these thirteen years were enough to impress on the lad his father's trust in God. Training at the family altar and in the Church, four miles away—to which every member of the family was expected to go every Sabbath—bore fruit when Daniel became a member of the old family Church at Buffalo.

After his father's death, Daniel—compelled to make his own living—went to Pittsboro with a distant relative to learn the tailor's trade. At intervals he attended the Pittsboro Academy, and so was prepared for the invitation that came to him when he was seventeen to attend the celebrated Bingham School in Pittsboro, now located at Asheville, North Carolina.

With gratitude he accepted the principal's proposal to wait for him to pay all bills till he should complete his career by teaching and earn the money required.

In accordance with the plans made for him, he began teaching immediately after his graduation in 1849. For one year he was in charge of a new preparatory school in Pittsboro, and for three years more he was principal of the academy in which he had been a pupil before entering the Bingham School. While teaching, he served as elder in the Pittsboro Church and superintendent of the Sunday-school.

During his three years at Princeton Theological Seminary—which immediately followed the years of teaching—he tried to persuade himself that his services were needed on the home mission field. In order to prove this to his own satisfaction, he spent the summer of 1855 in Texas as agent of the American Sunday-school Union, but he was disappointed in his quest of a field where Christ was not preached.

On returning to the seminary he listened to an appeal made by Dr. S. H. House in behalf of Siam, then recently opened to the Gospel by the action of King Maha Mongkut. "My hesitation was ended," he said. "Here was not merely a village or a parish, but a whole kingdom, just waking from its long, dark, hopeless sleep. Every sermon I preached there might be to those who had never heard that there is a God in Heaven who made

* Published by Fleming H. Revell Company, New York. Price, \$2.00, net. The illustrations in this article are used through the courtesy of the publishers.

them, or a Savior from sin." With a classmate, Jonathan Wilson, he promised Dr. House to give the claims of Siam most serious thought.

During the senior year another appointment was made to the Siam mission, and the young men thought they could listen to American calls, and Mr. McGilvary accepted an invitation to supply two churches near his old home. At the end of a year he was invited to become pastor. His old Presbytery had dismissed him and arrangements were soon to be made for his ordination and installation.

Then came news from Siam. The missionary who had gone out immediately after the visit of Dr. House to the seminary was soon to return, an invalid. The meager force on the field would be still further weakened by necessary changes.

Duty was clear. Mr. McGilvary asked for appointment to Siam. When he went to the old home of the Presbyterian Board of Foreign Missions at 23 Center Street, he encountered on the steps his old classmate, Jonathan Wilson, who announced that he, too, was on his way to Siam and Mrs. Wilson was going with him. The three sailed on the clipper ship *David Brown*, on March 11, 1858. On June 20, 1858, they landed at the mission compound in Bangkok.

While studying the language Mr. McGilvary was given charge of a class in the mission school. There were five boys and one girl—Tuan, whose family became one of the most influential in the Church. Her two sons, the late Boon-Itt and Elder Boon Yee of the First Church in Chiengmai, have been among the very best fruits of the mission. The teacher insisted that his share in their training was of

the slightest; this was only a sample of his modesty.

During these preliminary years the young missionary began those exploring trips through the country for which he became famous. His most important tour was made in 1859 to Petchaburi. He was asked by the Pra Pralat, or governor, to move to that city, where he might teach as much Christianity as he pleased, if he would also teach his son English. It seemed that the opening thus made could not be rejected, and, after his return to Bangkok, he soon completed preparations for removal. But an epidemic of cholera in Bangkok compelled him to change his plans, and Petchaburi—destined to become an important mission station—was neglected for a time. But Mr. McGilvary—or Dr. McGilvary, as he soon became known—had pointed out the location, as he was later to point out the location for each of the present mission stations among the Laos, "long before committees formally sanctioned the wisdom of his choice."

Dr. and Mrs. House were later sent to Petchaburi, but a severe fall interfered with Dr. House's work, and it became necessary to send Dr. McGilvary in his place. In June, 1861, in company with another newly arrived missionary and his wife, he started for Petchaburi. But he was not to occupy the new home alone; with him was his wife, Sophie Royce Bradley, daughter of Dr. D. B. Bradley, whom he had married in Bangkok December 6, 1860. In all his future work Mrs. McGilvary was a most effective helper.

During his stay in Petchaburi, Dr. McGilvary became much interested in a colony of the Lao people in the city,



Daniel McGilvary

who were employed as slaves on government works. They came from the Lao States to the North, now a part of Siam, but then buffer States between Siam and Burma, nominally independent, but actually under the protection of the King of Siam. Work among them intensified the desire—

already aroused by the Prince of Chiangmai, whom Dr. McGilvary met just after his marriage—to do pioneer work among these cousins of the Siamese.

More than two years after the beginning of residence in Petchaburi the way opened for a trip of exploration

to distant Chieng-mai. Bearing a passport and a letter from Bangkok, Dr. McGilvary—in company with Mr. Wilson — started. On the way they missed Prince Choa Kawilorot of Chiengmai by taking the canal while he took the river on his way to Bangkok. This was a fortunate occurrence, for the Prince would probably have discouraged their mission.

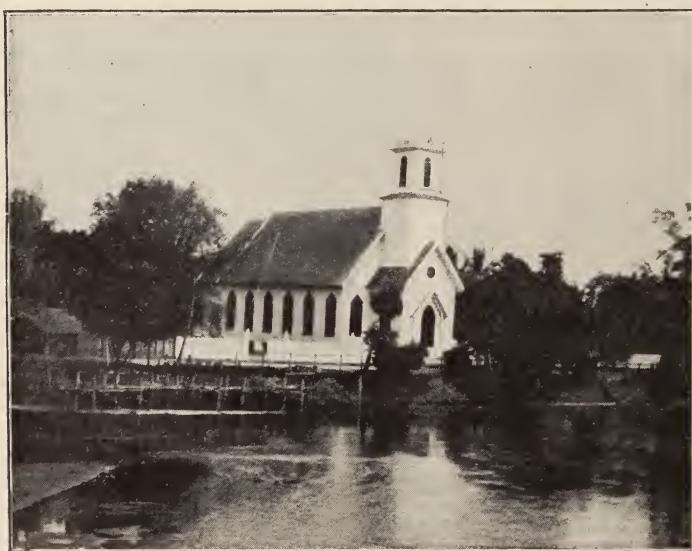
The journey, by boat and on elephant back, required forty-nine days. As the missionaries passed through the country they preached the Gospel. In Chiengmai they remained only ten days, "but one day would have been sufficient to convince us," Dr. McGilvary wrote enthusiastically. "I, at least, left it with the joyful hope of



POLING UP THE MÊ PING RIVER

its becoming the field of my life work."

After the trip Mr. Wilson went at once to the United States, and tried to persuade another family to go to Siam with him for service in Chieng-mai. He failed, and on returning to Siam, declared that he could not go to the new station for another year. Dr. McGilvary felt that no further time could be lost, so he sought the Prince of Chieng-mai—then on a visit to Bangkok—and succeeded in securing permission to enter his dominion. The Prince promised a site for buildings, and protection in the work. On January 3, 1867, the difficult journey was undertaken. A month was required to toil up the thirty-two



FIRST CHURCH IN CHIENGMAI

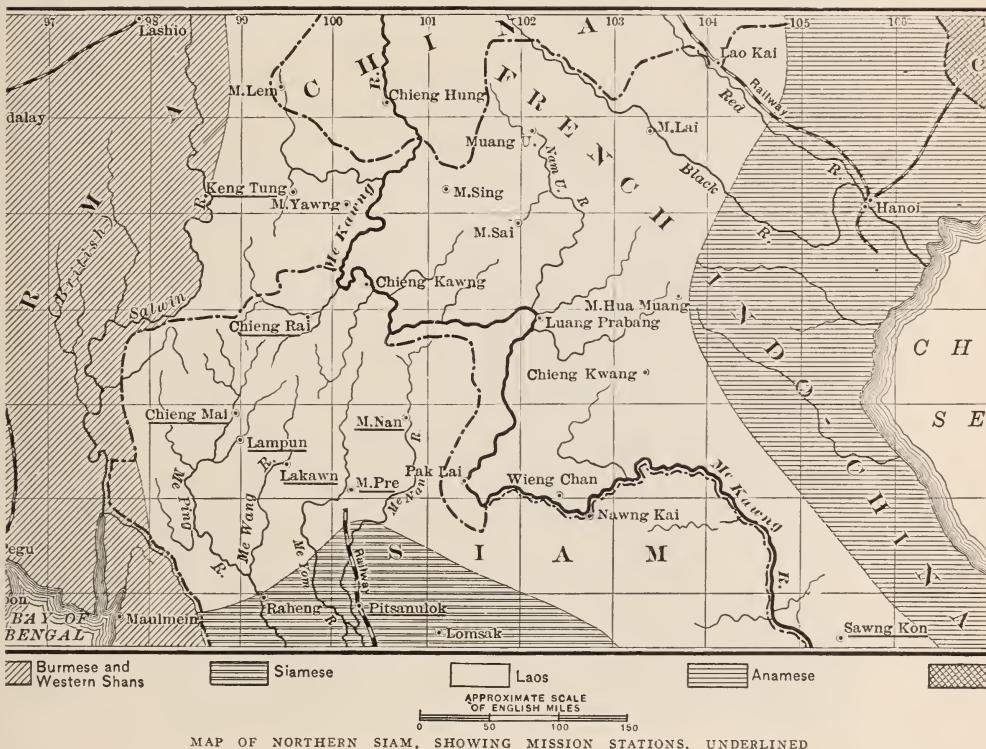
rapids beyond Reheng. Chiengmai was reached on April 3, 1867.

The Prince was absent and the missionary family was compelled to take up quarters in a public guest house outside the city. A family of six was to be cared for in a single room! Here they remained for a year.

Visitors trooped from the city to see the strange foreigners. These at-

and his reputation was increased by his success. It was 500 miles to the nearest physician, so he could not resist the pleas of the sufferers from goiter, then a very common malady there. A simple ointment proved to be most effective in the early stages of the disease.

A little later an epidemic of small-pox opened the way for the vaccina-



tentions were not always pleasant, but the missionaries were eager to use their opportunity. They told their errand, and laid the foundations of future success as they presented the Gospel to their visitors. Possibly the very first convert heard the message from patient Mrs. McGilvary at one of those meetings.

Dr. McGilvary was not a physician, but he soon had opportunity to administer simple remedies to the people,

tion of hundreds. The treatment was so successful that the missionary was asked to vaccinate the grandson of the reigning Prince. Unfortunately, the lad died from dysentery soon afterward. The parents did not blame the missionaries, but—as appeared later—the Prince felt that they were responsible.

One by one men and women accepted Christ, among them being a native doctor and a Buddhist leader.



MAHA MONGKUT
King of Siam, 1851-1872

The Prince was displeased because of their defection from the old religion; he felt this was a prophesy that his power would soon wane. He took advantage of a failure in the rice crop to say that the missionaries were bringing disaster on the country. Then he plotted for the death of the native Christians. Pretending that they had ignored an order to bring in

—each man—a slab of hewn timber to repair the city stockade—he had four of them arrested, carried to the jungle and clubbed to death.

The first knowledge the missionaries had of the trouble was the desertion of their servants. When they learned the truth they began to fear that their own lives would be sacrificed. Dr. McGilvary wrote of this



CHULALONGKORN
King of Siam, 1872-1910

time of trial: "We actually began writing the history of those days on the margin of books in the library, so that if we were never heard from again, some of the precedent circumstances of our end might then, perhaps, come to light."

Finally word was sent to Bangkok, and on November 26, 1869, a Royal Commissioner arrived to inquire into

the Prince's conduct. At first the ruler declared he was within his rights, but when Dr. McGilvary boldly denounced his action, he owned that he had killed the men because they had become Christians, and he said he would kill everyone who did the same. The commissioner advised the missionaries to withdraw, and Dr. McDonald and Mr. Wilson—who had

come to Dr. McGilvary's assistance—desired to do so. But the pioneer felt that he must not abandon the field. So—the report was sent to America that the mission had been broken up—Dr. McGilvary still held the fort. The Prince gave permission for this till he went to Bangkok, and returned to his capital.

But the Prince never returned. He died on the journey home. A new ruler took his place who was more favorable to the missionaries. Their work was undisturbed. They were permitted to build new homes in place of the bamboo houses in which Mrs. Wilson and Mrs. McGilvary had suffered torture by reason of the dust from the borers in the bamboo which constantly filled the air and poisoned the lungs. In company with Dr. Vrooman—the mission's first physician—an extended tour of exploration was completed.

An important stage in the progress of the mission among the Lao was marked by the marriage—in 1878—of two Christians. According to custom, the tribal-head of the family demanded payment of the spirit-fee, designed to furnish a feast to the spirits. (The Laos were in bondage to their belief in spirits). The patriarch in this case was a bitter opponent of Christianity. The fee was refused, as a matter of Christian principle, and appeal was made to the commissioner of the King of Siam, who had recently been sent to the country. He advised an appeal to the Prince, and from him to the Uparat, a relative of the Prince, who had a good deal to say about the conduct of affairs. The appeal was in vain; the Uparat thought he could put a stop to the advance of Christianity by standing in the way

of the marriage of the Christians. The marriage was postponed, and an appeal was made to the King of Siam, by the kind offices of the United States Consul. As a result the King issued an edict of religious toleration, which marked the end of the mission's second period of struggle.

Then began the period of marvelous development and growth. Tours of exploration were made to all parts of the Lao State, and station after station was planted. Some of these tours were made in company with missionary colleagues, while native evangelists were the only companions at other times. One long tour—in 1890—was made with his daughter. Everywhere he went he preached the Gospel with eagerness. Men and women turned from their old ways by scores and by hundreds, until the Chiengmai Church became one of the strongest churches in mission lands, and a number of other stations had strong organization. Schools for girls were developed, and a Boys' School was started, which became the Prince Royal's College, where—in 1906—the Crown Prince of Siam laid the foundation stone of the new recitation hall.

So engrossed was Dr. McGilvary in his varied work that during fifty-three years of service in Siam and among the Lao he took but three furloughs. Through all the years Mrs. McGilvary was his right hand. When—on December 6, 1910—the veteran missionaries celebrated their golden wedding, the King of Siam sent a congratulatory message and they received a large silver tray, on which was engraved: "The Christian people of Chiengmai to Dr. and Mrs. McGilvary, in memory of your having

brought the Gospel of Jesus Christ to us forty-three years ago."

Even at the age of eighty-two Dr. McGilvary was not ready to lay down his work. He toiled to the very last and made his last itinerating journey only a short time before his death. Only a little while after his return he passed from earth to Heaven—on August 23, 1911.

large recognition of his achievements."

This summary of his life work is also in the words of Dr. Brown: "He laid the foundations of medical work, introducing quinine and vaccination among a people scourged by malaria and small-pox, a work which has now developed into five hospitals and a leper asylum. He began educational work, which is now represented by



PRESBYTERY, RETURNING FROM MEETING IN LAKAWN

"The Lao country had never seen such a funeral as that which marked the close of this memorable life." Dr. Arthur J. Brown writes: "Princes, Governors, and High Commissioners of State sorrowed with multitudes of common people. The business of Chiengmai was suspended, offices were closed and flags hung at half-mast as the silent form of the great missionary was borne to its last resting-place in the land to which he was the first bringer of enlightenment and whose history can never be written without

eight boarding-schools and twenty-two elementary schools, and is fast expanding into a college, a medical college, and a theological seminary. He was the evangelist who won its first converts, founded the first Church, and had a prominent part in founding twenty other churches, and in developing a Lao Christian Church of 4,205 communicants."

As the Church moves on to conquer this territory for Christ millions will thank God for Daniel McGilvary, "The Apostle to the Lao."

"THE BETTER HALF" IN EAST ARABIA

BY MRS. S. M. ZWEMER, OF ARABIA



ETWEEN Bagdad on the north and Muscat on the south, including the river country and the Arabian Coast, together with Hassa and Oman, there live no less than 3,000,000 Moslems. Over half of these are women and girls.

It is in regard to them that the Arabian proverbs speak as follows:

"Women are the whips of Satan."

"Trust neither a king, a horse nor a woman."

"A woman, a dog and a walnut tree—the more you beat them, the better they be!"

"Women are worthless creatures and soil men's reputations."

"The heart of a woman is given to folly."

This surely is not a good reputation for the "gentler sex"—"the better half." Not all the men believe these proverbs nor practise the advice given; a few married couples have mutual respect for each other's rights and virtues, and it can be truly said about the wife: "The heart of her husband doth safely trust her. She will do him good and not evil all the days of her life. Her children rise up and call her blessed, her husband also, and he *praiseth* her." But these few rays of light make the surrounding darkness more dense. Polygamy and divorce, twin-evils of Islam, generate jealousy, deceit, revenge and such social conditions as are indescribable. These evils have forced women in Moslem lands down an incline of increasing infamy, until she can get no lower. Men at last are beginning to see their mistake and a few, a very few, are

braving public opinion and are seeking enlightenment for their women and girls, even in "neglected Arabia." And others, while not taking any active measures to insure education and enlightenment for the girls, are not opposing the wishes of those who desire to learn, as they would have done a few years ago.

Our work is among both Sunni and Shiah women. The Sunni women wear much brighter clothing than Shiah women—and among a certain class they are rather free and easy in deportment. The upper class, however, are dignified, but also friendly, only they never seem to forget that they are Arabs of the Arabs. These women entertain beautifully and bountifully; they are not over-religious, they observe the stated prayer-times, but have no public gatherings, except at the end of the fast of Ramazan, when the lady of the house will gather all her attendants and others to listen to the reading of the Koran by a professional reader. This is a diversion for all concerned and everyone feels much better when the reading is over. They are altogether more worldly than their sisters of the Shiah persuasion. The slave women are African and Arab, and are a power in the household, free to go in and out gathering up news and gossip to retail it to their mistresses, who do not have such freedom. Many secrets, scandals and intrigues are thus passed through a community much quicker than through the "Associated Press."

The Shiah women on the Arabian side of the Gulf are somewhat different from those in Persia in characteristics and customs. They dress in

dark blue check, are closely veiled and are very mysterious in all their ways. They are more exclusive than the Arab women, and do not care to give a Christian any hospitality because the cups and plates must be smashed and not used by these pious ones after the infidels have handled them. These women are very religious. Not only do they observe the stated times of prayer but also have many saints days—almost every day in the year seems to belong to some saint or angel. It is quite a common sight to see groups of women making for the same point. It is interesting to stop one of these groups and inquire where they are going. You are told that they are going to the gathering, and, on further inquiry, are informed that it is the anniversary of Mohammed's birthday, or death, or of the death of his son-in-law or grandson or great-grandson. Sometimes it is Gabriel, or the death of the Virgin Mary—for they profess to know when and where she died and where she is buried. It is interesting to enter one of these gatherings, if allowed to do so. There is a reader or two, and the rest of the women sit around on the floor, the waterpipe is passed from one to another and a long pull is given by each recipient, the noise of the bubbling water mingling with the voice of the reader. At the proper pause all get ready to weep and beat their breasts, which is very impressive while it lasts; but when that part is over, the pipe goes on its way again, coffee is passed and remarks are freely made, until they are reminded that another wailing and weeping time is in order. This will continue for two hours in the morning, when most women are supposed

to be very busy. These women meet a couple of hundred strong, and are a marvel of patience as they sit and listen to a lot of reading and the repetition of certain virtues which their saints are supposed to possess, but of which no trace was found while they were living on this earth. But with all their religion, there is very little light to guide the weary feet into the way of peace.

Ignorance, superstition and sensuality abound even in the best families. The atmosphere is heavy with unseemly conversation and questions on forbidden topics; and there is no restraint in the presence of children of either sex.

The veil is worn by all who wish to be considered virtuous and seclusion is observed among the upper classes. The institution of the veil is well known and it has proved a curse and a blight to both women and men. Looking through the veil is typical of the mental, moral and spiritual vision, which is sadly defective or distorted. The power is paralyzed, the angle of vision is perverted, there is no conception of *purity*. There are legal purifications a-plenty, but "the pure in heart" are unknown. The veil hides the face, but often covers deceit, intrigue, "hatred, variance, wrath, emulation, strife, envyings, murders." It is said, "God will reward the Moslem who, having seen the beauties of a woman, shuts his eyes." Not many, I fear, ever claim this reward.

Music in the home or in religious life, with its soul-uplifting power and delight, was removed from these millions by one word from the prophet. Public opinion, however, is setting at naught this command. Twenty years

ago a Christian was forbidden to play a small organ, for the sounds disturbed the devotions of the true believers. Now, in that same place, several organs, pianos, gramophones and pianolas have found their way; even into the abodes of the supporters and followers of the prophet. It is a delight to hear the strains of

"My country, 'tis of thee,
Sweet land of *liberty*,"

being brought forth from a pianola by a Moslem girl who is just beginning to feel a wee bit of liberty, and because she is a Moslem and the wife of a Moslem may be thrust back into the dark any time he may choose. God grant that the time may never come when the sharp sword of marital indifference, followed by that of divorce, shall fall upon the head of this happy young woman!

From the beginning we have sought to reach the girls and women along three lines of work: by visiting their homes, in the day school, and by the medical work. In the beginning there was no one to introduce the first missionary, so she introduced herself and her subject, but not always her object. Books and picture cards are useful to interest and open up conversation, and the ever present cup of coffee was offered and partaken of, cementing in most cases, the beginning of mutual friendships. Sometimes we were sent for to visit the "shut-ins." Word of our fame—or of our peculiarity—had been carried to them by someone who had seen and heard us talk and they, too, desired the diversion of seeing a foreigner. So the circle of acquaintance grew until there were more doors open to the visiting

missionary than could be entered. The school was very simple. The children learned the power of soap and water and the advisability of general cleanliness, together with Bible lessons and hymns and a general knowledge of the three "R's." After years of seed-sowing, it is good to see the general idea of tidy and clean surroundings put into practise. Plain sewing neatly done was unknown; now several of the older girls are called upon to do sewing for European ladies, and they do it well.

The medical work is always more spectacular, and, in results, perhaps, somewhat more fruitful. The many open sores of the world have been relieved by medical missions; suffering humanity has come into contact with pitying, loving sympathy and the relief of throbbing pain has softened the fanatic heart and unstopped the closed ear. 'All three lines of work interact together. The visit often leads to a call for medical aid, or a visit to the dispensary. A call for help in times of sickness results in attendance at school. The evangelistic motive runs through all. The women are not, as a rule, quite as intelligent as the men, but they listen while the Gospel is read, and their former blank indifference is giving place to interest, they are beginning to think and, perhaps, to weigh what they hear. After the service the patients come, one by one, for treatment. Some are helped, some are cured, and others have come too late for any treatment to benefit them. But what a joy it is to see the almost hopeless cases responding to treatment and taking a new lease of life! And how sorry we are for the many little children who suffer so much through the ignorance and

superstition of their mothers and friends! And how glad and thankful we are when the little ones are relieved and a sweet smile of gratitude repays us for all the trouble—sometimes such a feeble, thin smile it is, too, that one wishes to gather all these little ones into sunshiny conditions and give them a chance to blossom out into the beautiful flowers God intended them to be. "And the lepers cleansed"—so runs the description of our Lord's work. And we, too, cleanse the patient and the wounds, but can not cure. They are most grateful as far as I have had anything to do with them. It is a living death and merits our deepest sympathy, altho they are so unlovely to look at.

Sick women who call for us to visit and treat them in their homes, also open up to us avenues for the Gospel. There is usually a large number of women friends present and what we do and say is talked over and dilated upon, a good advertisement be-

ing given thereby to the worker and the work. Men are beginning to appreciate our work for their girls in all lines, some of them do truly appreciate it, altho they are loathe to express it in so many words, as did one Moslem in sending his daughter to school: "I want her husband to have a happier life than I have had." This was the reason he gave for sending her. I am writing in behalf of a million and a half of girls and women in one little corner of the Moslem world, and plead for them that you will "Remember them that are in bonds, as bound with them." Get under their burdens. Count their burdens as yours. See the vision of what they may become, by looking into the faces of your own bright, happy, pure-minded girls—and give these hopeless ones a chance to break their bonds of ignorance, superstition, suffering and sin. Christ loved them and gave Himself for them. Be loyal to Him, and let them know it!

RUSSIA AND THE GOSPEL

BY PASTOR WILHELM FETLER, ST. PETERSBURG, RUSSIA

Superintendent of the Russian Evangelization Society



T last, at last, the great Empire of the Czar has been opened for the Evangel. The spell of centuries has been broken, new light has begun to shine: the year 1905 ushered in some degree of religious toleration.

Two centuries ago, Peter the Great was the great forerunner of Nicholas the Second in proclaiming liberty of conscience. I have in my possession a copy of a remarkable manifesto of the founder of the northern capital.

There, unmolested freedom to every subject of the emperor in matters of religion is proclaimed; and both civilians and soldiers are included. Altho worded in the quaint ancient Russian style of writing, this document gleams with modern glory. Peter was not only a ship-builder, a warrior, a Czar, he was also a seer, and, because of that, a reformer.

He was very much alone, as prophets usually are. He was fully two centuries ahead of his times. But he saw our day—and seeing he rejoiced.

He lived up to his principles, and that has been the secret of his greatness. It was a hard thing, even for an iron-minded Peter. "Everybody is dragging down, I alone am pulling uphill," he once exclaimed.

If he should to-day arise from the



PASTOR WILHELM FETLER

dead, he would find that, where once he stood alone, thousands now stand, and their numbers are growing with each new day.

It is not more than five decades since the simple Gospel began to be preached in Russia. It was a great crime, then. Those who preached, and those who accepted the preaching were placed in jail with murderers and thieves and traitors. The State and Church—these twain were one spirit. To believe otherwise than the Holy Orthodox Church, and to leave that Church, meant treason to the State. Would you know what this meant to those who chose to follow

the Lamb? Then ask the weary exiles, journeying thousands of miles from their homes—and the clank of their chains and shackles will answer you. Inquire of the frozen steppes of solitary Siberia, and they will tell you. Tarry awhile with the bitterly crying orphans, and widows—over the open graves of fathers and husbands, crushed under their exile burden—and you will have seen the end of the story.

And all these were your brothers.

When liberty was proclaimed in 1905, a number of the sufferers for the faith were permitted to return from their exile. I shall never forget my first meeting in the "holy" city of Kieff with these veterans four years ago. The place has become indeed, in a different way, holy-ground to me.

Brethren, let us not deceive ourselves by thinking that times have so changed, that now we can expect to wear a crown without thorns, and that the corn of wheat has no longer to encounter death before it bears fruit. The old theology is as true as it was before. The flower of joy still grows out of sorrow, and the day follows after the night.

That was, indeed, a long polar night in Russia. What changes have been brought about by the dawn?

First, by the Czar's manifesto of 1905, the largest nation of white people in the world has been made accessible to the Gospel. And, secondly, the Russian people are the most naturally religious of any people in Europe. They seem to be born that way. And if hundreds of thousands of them in the last few years, especially from the educated classes, have turned aside from belief in God, it has been because that form of faith, to which they had

been accustomed to adhere, was too shallow to satisfy the deeper longings of their souls; their very atheism is, in consequence, religious, and their materialism—spiritual!

This fact is especially noticeable when you come in contact with the student life of Russia. What a field full of hope and promise that is! In St. Petersburg and in Moscow alone there are over 100,000 students. When you reckon in the other university centers of Russia, the student force will appeal to you as a small nation by itself. Baron Nikolai started some time ago the organization of Christian Student Circles and Dr. John Mott address large gatherings in St. Petersburg and Moscow and elsewhere. When noticing the number of cases of suicides among the student circles, I also was deeply moved to do something definite for the men and women of our universities and colleges. Thus I began to hold special meetings for them each Thursday night in one of my halls in St. Petersburg. My first lecture was: "Is life worth living?" I was led to choose the subject because of the general feeling of emptiness of purpose, and consequent despair present with many of our young people. A case or two will clearly illustrate this.

A few months ago at St. Petersburg, on the Vassili Island, three lady students met in the house of one of them. They were educated, members of good and well-to-do families, and with bright prospects, as the world reckons it, for the future. It would seem that they should have been able to enjoy life. But when the door was broken open by the police, all three of them were found poisoned. A slip of paper—left on the table—

gave the mute message: "We have found no aim in life, therefore, we have chosen to die." A laconic epitaph, characteristic of the larger part of our students!

Since I began my lectures for students, my joy has been to have numbers of them come to hear the story of Him who died for them. Among them was a student of one of the women colleges, called the "Bestusheffsky Institute." I have seldom seen a young woman so sad-looking. She had seen great sorrow in her life, and she had lost all interest in the affairs of the world. The only escape for her was poison, until she heard about the Cross. The Atonement dawned upon her as a new, glorious day—and altho, when she first came to our hall, she believed neither in God nor Christ, nor heaven, nor the Bible, to-day she can sing: "I know that my Redeemer liveth!" She has left the poison and grave and, behold, she liveth!

At my first lecture a student rose to oppose me. He seemed to be a gifted and energetic fellow, and his history was an interesting one. As a lad he had been a worshiper in the State Church; growing up he became an ardent disciple of Count Tolstoi. His next advance was on the path of socialism; soon he was in the ranks of the revolutionaries, and when he first attended our religious meeting, he was an avowed Nihilist. Three or four weeks later this very man stood in my student's meeting at my desk. The first sentence that he uttered, as he faced his former companions and sympathizers, was this: "Brethren, fellows, let us pray!" And at this he was the first to kneel, and offered a most passionate prayer, mingled with

praise to his new Master. Then he told, in simple but exceedingly impressive words, the story of his conversion. His very presence at our meeting, he said, was by a misunderstanding. He had come to hear a lecture, by Mr. Tshertkoff, the prominent Russian nobleman and disciple of Count Tolstoi, and he found a Gospel preacher instead. Then, as he rose to oppose this preacher, his intention was to speak until he should succeed in dragging the preacher down from his Gospel platform, and in making of him a Nihilist. Instead of that he himself had been pulled up to the Gospel platform. "And the two cords to draw me up, were," said he, "the texts, 'God is Love,' and, 'They Crucified Him'."

In order to give the utmost possible help, we are not satisfied with simply public lectures. At the close of each session we give an invitation to join our intimate student circle "Ebenezer." We do not ask them whether they believe in anything or not. Nor do we trouble them with questions whether they want to believe. We simply ask them to be polite and reasonable enough, not to judge nor to criticize the Bible before they have really studied it themselves. And all we ask of them on joining the "intimate Circle," is to gather once a week, each bringing his own Bible, that we may read it together. Questions then can be freely asked and answered, difficulties raised, and without difficulty removed.

These have been wonderful meetings. The Lord has been in our midst in a marked degree. At our first intimate circle meeting about a dozen came; in three months' time we had a half-hundred or more. I

scarcely knew how to open the first meeting, for I am accustomed to begin with prayer. But it was a gathering of atheists and materialists, spiritualists and nihilists, and there was scarcely anybody to join with me in prayer. At the last meeting, and even before that, they were almost all reverently on their knees, and a number of those present were praising God for what they had experienced.

I have been gladly surprised at the enthusiasm with which our converts take up the private study of the Word of God. If we should compare the Bible with bread, I would have to say—to give a true picture—that the converts do not eat it, but literally devour it. To illustrate this let me mention again both the cases I have already referred to. The pessimistic candidate for suicide, three months after her conversion, wrote an article on religion. You remember she was a perfect atheist, and she knew the Bible only by name. But if you should read her articles, you might well think them to have been written by a theologian of some importance and of many years' standing. They are full of the Gospel, and reveal an intimate knowledge of the Book. The other friend, the ex-Nihilist, has shown equal results. The Word of God so much impresses him, that he not only studied it day and night, but bought a number of portions of the New Testament, and went into the streets of St. Petersburg, giving them away to other students whom he met in the streets (the Russian students wear a uniform by which they are recognized). Then he went to the cheap lodging-houses and spent hours after midnight with these outcasts, reading to them

about Jesus, and praying with them and for them. Now he has gone to the Far East of Siberia, where his people live, and whom he had deserted, and is telling to them and to everybody of the love of God and of the Death of Christ.

Others of the converts are serving also their fellow-men as they can. On the whole, there is no work at the present moment, which appeals to me more strongly than this movement among the students—for they are the future Russia. Before many years are gone they will be known as the leading element of the nation. As lawyers, doctors, diplomats and judges they are bound to influence the people one way or another. The late Premier Stolypin was once a student of the University of St. Petersburg, as were also many of the highest officials of the State.

Here, then, is our opportunity; and by "our" I by no means understand the narrow and selfish introduction of sectarianism into a State church, or simply making people to be now known by a new name. No, here is a great nation awakening from the sleep of a thousand years. We are not seeking our own glory by adding to our proselytes, but are seeking the true welfare of their souls. Our business, as Christians, is not to get many sheep, but sheep well fed and without blemish. I am willing to tell my congregation at any time to go and graze in other men's pastures, and even to stay there, if they can thus increase their spirituality and real godliness. On the contrary, even a State church is only a sect, in the narrowest meaning of the term, if her whole concern is to gather many "members" whether they are alive or dead, whether they

feed or starve, are healthy or diseased.

A new day has come for the 150,000,000 of Russia. Christians of the world, see to it that this day does not become night. We have tried to prove even to the Russian Government, both by our preaching and practise, that we have come to Russia with the Gospel, not to become rich, but to enrich others; not to fatten ourselves, but to expend our lives for the feeding of the hungry multitudes. Nor is there any Jesuitism or revolutionarism hidden underneath our Gospel plan, as the enemies of the Cross have been saying in the Russian press. If others in our own denominations have been advocating all manner of "advanced" or "modern" ideas, and have started out with a new gospel of "christian socialism" and "social christianity," that does not oblige us to follow in their train. We in Russia have but one thing to preach, and that is the same as of old—Christ and Him Crucified. If some venture to tell us that that is the antiquated theology of a hundred years ago, we reply: that if by that old theology we can get hundreds of souls to Christ—as the case has been these years of our Russian ministry—then we will stand by this teaching, and we promise to accept any new belief or practise that is proved in the lives of the advocates to be more successful in the winning of souls—but never until then.

The Great Opportunities

Let me now indicate briefly the manifold opportunities and the crying needs of Russia at the present hour.

Here is a powerful call for evangelists and preachers. Among our number are but a very few who are free entirely from other occupations so

that they can give their whole time to the service of the Gospel. Most of our brethren can do it once a week—on Sunday—others occasionally on some week-nights. The whole of the great harvest field—a sixth of the area of the globe—is waiting for reapers.

Another, and almost equally pressing call is for mission and Gospel halls; there are still tens of thousands of villages and towns in Russia where the Gospel has not entered. We have to rent rooms or halls, and where a group of believers has been gathered, a cheap wooden or iron hall could be erected. For this purpose we need a building fund.

Great good could be achieved by the publishing of good Christian literature. The need for that is very much felt at the present time. Are there any among our readers who would be led by the Lord to assist in this object? During my visit to the United States it was my privilege to see several of the wonderfully established and developed schools for boys and girls. What salvation institutions indeed! But what as to Russia? I think I shall not be far from the truth if I say about 70-90 per cent. of all our school-teachers and professors of our colleges and universities have parted with their faith in God and Christ. Materialism and atheism are predominating, Tolstoiism—this shortsighted system of naked, freezing morality—is still rampant, and our young people are led as sheep to the slaughter. We have scarcely a single school with definite evangelical teaching. Our children, with sorrow I must state it, come in their tender and impressive age under the blighting influence of men without faith, and they

leave the school poorer than they entered, miserable to the utmost, without a God and without hope in the world. Can this be changed? Aye, are we going, by the grace of God, whom we know, and by the gifts He has given us, to help here and right now? If we can not get many schools at once, shall we not come together and begin at least with two—one for boys and another for girls? If someone happens to read of this cry of the "Macedonian" children, will you not respond readily?

Features of the Work

Lastly, may I be permitted to refer to several features of the work and opportunities, as the Lord has very graciously opened to us at both of the capitals of Russia, St. Petersburg and Moscow. We began at first with St. Petersburg. The first meeting under the auspices of the Pioneer Mission (now Russian Evangelization Society) for the Russian people was held in December, 1908. During these four years we have witnessed what we might call almost one continuous revival. From one hall we had to go to another, until now there are about a dozen mission halls in connection with this work in various parts of St. Petersburg and surroundings. But even now, we have touched but a fringe of the opportunities in this city. All of the halls where meetings are held are filled to overflowing. From thirty to forty brethren, converts themselves, are helping me to preach the Gospel, some of them superintending the work in the various halls respectively. On Monday nights the preachers come together, and we endeavor to instruct them, as well as possible in successful means and methods for the ministry. But we



фот. Прогрессъ.

LAYING THE CORNERSTONE OF THE FIRST BAPTIST TABERNACLE, ST. PETERSBURG



DELEGATES OF THE RUSSIAN BAPTIST UNION TO THE OPENING OF THE TABERNACLE, SEPT. 8, 1910



PASTOR FETLER PREACHING TO A USUAL SUNDAY-NIGHT AUDIENCE IN THE CONCERT HALL
OF PRINCE TENISHEFF, ST. PETERSBURG



PASTOR FETLER AND HIS ASSISTANT LAY PREACHERS AND SUPERINTENDENTS

chiefly occupy ourselves with examining our own spiritual state, and with intercessory prayer. We find that in spite of the virgin soil and prepared hearts, the powers of darkness are so eminently present that only by unceasing prayer to God can we make any headway. But we can praise God that He is faithful. We have reason to believe that not less than two thousand souls have been led to Christ during the four years, and perhaps many more; whereas many thousands throughout the Empire have been influenced through the work at St. Petersburg. And "Ye shall see greater things than these," the Lord hath said.

Our pressing need in connection with the abundant growing of the work was that of a large mission hall, as the central place for the preaching of the Gospel. With every week our halls holding from 200-800 people were becoming too small. Two years ago we hired the large hall of the City Duma, holding some 2,000 people, and even then hundreds were turned away. The largest permanent hall, the concert hall of Prince Tenisheff, was taken away from us this year, by the rent being raised to 12,000 roubles (\$6,000). Last year the Czar gave us permission to purchase a site for our Gospel Tabernacle. Our numbers were small, the believers themselves were very poor, most of them being factory workmen, but trusting in the Lord we went forward in the difficult work. The land alone cost \$22,500. The building to hold 2,000 people, will cost \$50,000 more. By the grace of God we have been enabled, tho with some intervals and stops, to go on. Dear Christian friends, in England, America, and

even Australia have been coming to our help. At this present time we still require about \$20,000 to accomplish it. We have told about it to the Lord. And we trust that He will not leave us, nor forsake us.*

To assist the Gospel that is preached, as well as to spread it among those who can not reach our meetings, the printed Word is used. We are publishing a monthly spiritual journal, called "*Gostj*" (*The Guest*), which already has been much blest by the Lord. We desire to send free copies of this journal to every priest in the empire, as well as to all the national public schools, hospitals and prisons. Also we pray that we may be enabled to distribute many thousands of copies of the Gospel, and of sermons and pamphlets.

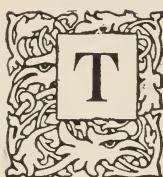
To save the outcast, midnight meetings have been started. Many of our fallen sisters have been willing to leave their life of sin and degradation, but we have been in trouble to help them, not having a home, where we could take them in, until they could find work.

A large mission hall is very much needed also in Moscow, where a great center of Christian activity is springing up. We have seen there many a meeting in the rented hall crowded to the utmost with eager people listening almost to suffocation. It would be difficult for us to begin soon a building there, seeing that all our energy and means have gone toward the St. Petersburg Gospel Tabernacle, but we know that our Lord is Almighty, and rich not only to save, but also to supply all our needs in Christ Jesus.

* The Tabernacle was opened on January 7, 1912, the Russian Christmas. See *MISSIONARY REVIEW*, May, 1912, page 324.

THE EVANGELIZATION OF THE MOHAMMEDAN WORLD IN THIS GENERATION

BY REV. S. M. ZWEMER, D.D., OF ARABIA



HE great task to which Christ calls the Church in this century is the evangelization of the Mohammedan world. In studying this colossal problem let us notice some of its practical features:

1. *The Vast Proportions of the Undertaking.* To belittle it would be to belie all knowledge of its character. Because of its geographical extent, its strength and its long neglect by the church, Islam has grown to gigantic proportions. Like a mighty Goliath it defies the armies of the living God and the progress of Christ's kingdom! In three continents it presents an almost unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are over 230,000,000 Mohammedans—one-seventh of the human race! Islam's dominion stretches from Sierra Leone in Africa to Canton in China, and from the steppes of Siberia to Zanzibar and Sumatra. In China there are 30,000,000 Moslems; in some places north of the Yangtse River one-third of the people belong to that faith. In India there are 62,000,000 Mohammedans, and the real problem to-day is not "Krishna or Christ" but Mohammed or the Messiah. One-seventh of the whole population of Asia is Moslem. Every third man, woman or child in Africa is a believer in Mohammed. The total Moslem population of Africa is over 58,000,000, while there are already 4,000,000 Moslems south of

the equator and the number is daily increasing.

Nor may we belittle the real strength of Islam. Violence and falsehood are never elements of strength in any religion, altho they may account for its rapid spread and apparent success. Among the elements of real strength in Islam are the following truths and methods. Islam is a religion without caste. It extinguishes all distinctions founded upon race, color, or nationality. All believers belong to the highest caste and all unbelievers are outcasts. The Hindu who turns Mohammedan loses his caste, but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a negro of Medina.

Again, its creed contains much fundamental truth. This is very plain, if we repeat the Apostles' Creed, the universal symbol of Christendom, in such forms as a Moslem would accept: "I believe in God . . . Almighty, maker of heaven and earth, and in Jesus Christ . . . conceived (miraculously) and born of the Virgin Mary. . . . He ascended into heaven . . . and from thence He shall come. . . . I believe . . . in the forgiveness of sins, the resurrection of the body, and the life everlasting." Altho the heart of the creed is omitted, namely the Trinity and the Atonement, how much remains that is common to Christianity and Islam. What a contrast to heathen religions and even to Judaism.

Intolerance of error is also an element of strength. It is the Puritan spirit of Islam; and altho iconoclastic and often violent to the point of fanaticism, it is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are "valiant for the truth" and have the spinal column of conviction and desire for conquest. Islam is one of the few missionary religions of the world. It began with the Saracen conquest and continued for thirteen centuries, until the Wahhabi revival and the Pan-Islamic movement of to-day. In the words of the Koran, the Moslem must "fight against infidels till strife be at an end and the religion is God's alone." All these elements of strength have become deep-rooted in life, literature, politics and art by the lapse of thirteen centuries. And throughout all these centuries Islam was neglected by the church. Between Raymund Lull and Henry Martyn, the two lonely pioneers who tried to arouse the Church, five centuries intervened without missions to Moslems. The church was ages behind time and lost splendid opportunities. In Persia 1,000 years, and in Arabia twelve centuries passed before missions challenged the supremacy of Mohammed! It is a stupendous problem, but its vast proportions do not take away our responsibility. We can not escape the task. Notice:

2. *The Necessity of this Undertaking.* The Mohammedan world must be evangelized at any cost, for Islam is inadequate to meet the needs of any land or of a single soul. The facts and the fruits of this religion prove it. Its distorted theology offers no worthy conception of God, and is,

on the authority of so unprejudiced a judge as James Freeman Clarke, the very worst form of monotheism. Altho acknowledging Christ as a prophet, Islam denies the Deity, the incarnation and the atoning death of Christ, and thus by its thoroughly anti-Christian character, betrays the Son of Man, like Judas, with a kiss. The degraded and degrading ethics of Islam are based on a low ideal of character fixt forever as the high-water mark of holiness. To be like Mohammed is to be perfect. The deep-rooted sensuality of the prophet has borne bitter fruit in all ages and all Moslem lands. The first chapter of Romans is a true picture of the conditions existing in many Moslem lands to-day; Baluchistan and Persia are examples. Among the entire Shiah sect, numbering 10,000,000, lying (under the name of Kitman-ud-din) has become a fine art, sanctified by their religion. Islam is spiritually bankrupt.

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience. The *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. The *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them. The *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place, the reaction which occurs at sunset of every night of Ramazan tends to produce reveling and dissipation of the lowest and most degrading type. The *almsgiving* stimu-

lates indolence, and has produced that acme of social parasites—the dervish or fakir. Finally, the *pilgrimages* to Mecca and Medina and Kerbela are a public scandal, even to Moslem morality, so that the "holy cities" are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but *we* have no water; fasting, but *we* always fast; almsgiving, but *we* have no money; pilgrimage, but Allah is everywhere." And Palgrave's prophecy still awaits fulfilment. "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have more than any other cause long held him back."

Mohammedan progress in Africa is progress up an *impasse*. It enables the pagans to advance a short distance and then checks their progress by an impassable wall of prejudice, ignorance and spiritual blindness. Islam can do for the Sudan no more than it did for Morocco.

The Mohammedan world is without Christ, and therefore without hope for the life to come. There is no hope in their death. Solfian el Thuri, a companion of Mohammed, cried out on his death-bed: "I am going on a way I know not of, to appear before the Lord whom I have never seen." Omar ibn el Khattab, one of the greatest and best of the Caliphs, was greatly deprest in view of death, and said, "Whom are ye

trying to deceive? Had I the whole east and the west, gladly would I give up all to be delivered from this awful terror that is hanging over me! Would that I never had existed! Would that my mother never had borne me!"

These social, moral and spiritual conditions show the necessity of evangelizing the Moslem world. There is no hope for it save in Christianity. Jesus Christ is the missing link in their creed. He alone can purify their social life. He alone satisfy their spiritual hunger.

So vast, so long neglected and so necessary an undertaking as the evangelization of the Mohammedan world is not a Utopian scheme, but an entirely practical and possible enterprise. We emphasize:

3. *The Possibility of this Undertaking here and now.* "We can do it if we will," because unprecedented opportunities are ours and indefinite resources are at our disposal.

The present political division of the Mohammedan world is a challenge of world-wide opportunity. How great has been the fall of Islam since the beginning of the past century! She has practically lost her temporal power and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed's death. Suleiman, the Magnificent, would not recognize in the Ottoman provinces that which was once a world-kingdom. Only 18,000,000 out of 230,000,000 Moslems are under the political control of the Sultan. Much over one-half of the Moslem population of the world is under Christian rule.

A consideration of the languages spoken by Moslems to-day is a further proof of unprecedented opportunity. Once the Mohammedan world was Arabian; now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unintelligible book to three-fourths of its readers. What spiritual comfort have the 20,000,000 Chinese Moslems from the Arabic they repeat daily in their prayers? How little of the real meaning of Islam is plain to the 62,000,000 of India, nearly all ignorant of Arabic! But the Bible—sharper than any two-edged Saracen blade and *our* weapon of warfare—the Bible speaks all languages and is the best printed and cheapest selling book in the world. This universal, everlasting glorious Gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia and the Turkish Empire is phenomenal. Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversial and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish Urdu and Bengali, the chief literary languages of Islam. Every Mohammedan objection to Christianity has been met in printed apologetics. The weapons are ready for the conflict.

The disintegration of Islam makes possible the speedy evangelization of Moslem lands. Not only have the literary weapons been forged and the

Sword of the Spirit prepared for the conquest, but the ranks of the enemy are breaking. Mighty and irresistible forces are at work in Islam itself to prepare the way for the coming of the King. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands one can scarcely assert that they are Moslems at all save in mere name.

The Wahabi movement in Arabia, the Shathaliyas in Syria, the widespread teaching of false Mahdis and Messiahs, the growth of mysticism and the undermining of the old orthodox Islam by the rationalistic New Islam—all these are signs of the coming dawn and are pregnant with opportunity. From every quarter comes the testimony that the attitude of Moslems toward Christianity has changed for the better in the past decade. In India, Islam has abandoned controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible they now write commentaries on it! Fanaticism decreases with the march of civilization and commerce. The cradle of Islam is a mission field, and a railway has been built to Mecca, by the Sultan, for the King of Kings.

Every strategic center of population in the Mohammedan world is already occupied for Christ. This startling fact shows the guiding hand of God in preparation for the conflict. I took the World's almanac for 1906 and found the list of cities which have over 100,000 inhabitants. These are the places where work is now carried on for Moslems directly or indirectly: Calcutta, Constantinople, Bombay, Cairo, Hyderabad, Alexandria, Teheran, Lucknow, Ran-

goon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo and Beirut. This is not a mere coincidence, but a fact full of meaning and a challenge of God's providence to win and use these Gibraltares of population in the midst of the teeming millions of Islam as points of vantage for Jesus Christ and His kingdom.

In some Moslem lands, fifty years ago without a Protestant missionary, every key-position is now a mission station.

Results already achieved prove the possibility of evangelizing these millions. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostacy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members who were formerly in the ranks of Islam. Thousands of Moslem youth are receiving a Christian education in Egypt, India, Java and Sumatra. In Java and Sumatra there are over 24,000 living converts from Islam. Some belong to self-supporting churches. And in Java alone there are from 300 to 400 converts annually. The results, however, are meager in comparison with the resources, both material and spiritual, which are at our disposal in answer to prayer and which have never been

used in this conflict. The Mohammedan world is a challenge to our faith—faith that can remove mountains. The Power of prevailing prayer has never yet been adequately applied by the church to this mighty problem. We need a consuming love and a willingness to suffer. With an army of missionaries like Henry Martyn or Bishop French what might not be accomplished in a single generation? Were the church awake to this great problem, and were our efforts at all commensurate with our opportunities, it would, I believe, be possible to carry the Gospel throughout every Moslem land in this generation. Not only *can* we do it, but we *must* do it. Consider finally:

4. *The Urgency of this Undertaking.* The whole horizon of the Mohammedan world is lurid with a storm that may burst upon us at any moment. Islam has always been, and is now aggressive. Its numbers are increasing to-day in India, Burma, the East Indies, West Africa, Uganda, the Kongo Basin, and all Abyssinia. In West Africa and Nigeria missionaries speak of a "Mohammedan peril." Dr. Miller testifies that the number of Moslems is increasing greatly in West Africa. "Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years." Rev. A. D. Dixey says of Khelat, in Baluchistan, that the inhabitants are only nominal Mohammedans, and are bigoted: "They will listen now, but in a few years they will have become fanatical. Now is the chance to evangelize them." The Sudan United Mission calls the attention of Christendom to the crisis

in Hausaland. All the heathen populations of the Central Sudan will go over to Islam unless the Church awakes to its opportunity. It is now or never; it is Islam or Christ! The activity of the numerous dervish orders, especially of the Sanusiya dervishes, the unrest in Egypt and Arabia, the insolent threats against Christians in Sumatra, the Pan-Islamic movement with its dozen publications—all these are signs of the times, and call loudly to the church to arouse from her sleep and undertake the evangelization of this awakening Mohammedan world.

Dr. Hartmann, of Berlin, writing as a statesman, said recently: "The peoples of Europe should never forget that the spread of Mohammedanism is a great danger to Christian civilization and culture, and that co-operation among themselves against the extension of its influence and power is one of the crying needs of the hour."

Archibald R. Colquhoun, in a remarkable article in the *North American Review*, on Pan-Islam, has stated: "The outlook for those Christian European powers which have large African possessions and spheres of influence is increasingly grave. . . . Pan-Islamites must not be too sure that the spirit they are evoking in the Dark Continent is one that will remain under their control."

Sir Edward Grey, in an address in the House of Commons on the situation in Egypt, warned the members not to speak against the Liberal min-

istry above a whisper lest the avalanche of Moslem fanaticism should fall. In Sumatra we are told the Armenian massacres stimulated Moslem fanaticism so much as to produce insolent threats against Christians. The Japanese war aroused hopes that all Europeans will eventually be expelled from Asia. The visit of the German Emperor to the Sultan was regarded as an act of homage, and the present of horses which he brought, as a payment of tribute.

We must meet this Pan-Islamic challenge, but not on a political basis. The weapons of our warfare are not carnal, but mighty through God's spirit. The love of Jesus Christ incarnated in hospitals, in schools, in tactful preaching, in literature and in the lives of devoted missionaries will irresistibly win Moslems and disarm their fanaticism. We have nothing to fear save our own sloth and inactivity. The time is ripe for a world-wide *spiritual crusade* for the conquest of Islam. God wills it. "Father, the hour is come. Glorify Thy Son." His rightful glory has been given to Mohammed for many ages in these many lands. Glorify Thyself, O Christ, by the victory in this conflict. God wills it. The evangelization of the Mohammedan world in this generation! At the one battle of Pella, 70,000 Christians were slain trying to hold back the Arabian conquest of Syria. When we have even 700 missionaries of equal devotion to turn the tide of battle in the Mohammedan world, we shall win. God wills. We can do it, if we will.

A SKETCH OF THE LIFE OF JACOB KENOLY

A SELF-APPOINTED MISSIONARY TO LIBERIA, AFRICA

BY C. C. SMITH, CINCINNATI, OHIO

Secretary of Negro Missions in the United States, Christian Woman's Board of Missions



WONDERFUL life closed its earthly existence in June, 1911, in Liberia, West Africa. Jacob Kenoly, the subject of this sketch, was a negro whose parents were formerly slaves in Alabama. When emancipation was proclaimed, they removed to Laclede County, Mo., and there Jacob was born in 1876.

The following account of his early life he wrote at the request of a revered friend in the United States, after he went to Liberia:

"I was the oldest son of 13 children, and when I was eight years old my parents moved near Lebanon, Mo., where my sister and I attended the public school for a part of two terms. This was the only colored school in the county. My parents later secured a homestead which was located 12 miles west of Lebanon, and this brought our school-days to an end.

. . . We spent many hours at night studying, with no one to teach us. . . . We remained in this secluded place until I reached the age of 15 when my oldest sister and I succeeded in getting a position to work Saturdays and evenings and mornings for our board, with permission to attend school in Lebanon. . . . I continued in school until the close of the term, and then went to St. Louis and secured a temporary position as coachman at \$20 a month."

Jacob then tells of saving his money and attending a summer school and of being promoted in the Fall. After buying clothes and books, he had no money for car fare—the school was

many miles from the place where he was again working for his board. He tried to find another home nearer the school, but failed, and so decided to walk there and back each day. He says, "By start-



JACOB KENOLY

ing at three o'clock in the morning I could reach the school building in time for class. I remember how lame I was the first week from my long walk. I would sometimes ask myself, 'Will my education ever benefit me if I should be successful enough to obtain it?' I would sometimes say, 'I hope it will benefit some other unfortunate boys and girls, also.' It was during this time that I learned to sympathize with any one who was unfortunate. . . . One day the man with whom I was boarding offered to pay my car fare until school should close, and then I could repay

him. God only knows how much I appreciated this. I felt that now God was with me. I spent the rest of the term in faithful study and I soon repaid the good man and was ready to return to Lebanon. This time I stayed at home nearly two years on the farm. . . . One day I bought a paper in which I saw an account of Professor W. H. Councill's school at Normal,

in which he told many things about Africa, I was seized with a desire to prepare myself to help those suffering ones in Africa. Mr. Brindle told me of the Southern Christian Institute and the opportunity it afforded colored people. He wrote the first letter to President Lehman for me, and we soon had a reply which made me glad. This letter requested me to



JACOB KENOLY'S SCHOOL, NEAR SCHIEFFELIN, LIBERIA

Ala., where one might work for an education. I decided to go. I went to Springfield and worked with the Street Commissioner for a dollar and a half per day and saved enough to pay my fare to Alabama. . . . I stayed in this school three years, and at the expiration of this time, went to Georgia and secured a position as porter in a hotel. There I met Rev. D. A. Brindle, a (white) Christian Preacher who took a great interest in me. One day, after hearing Bishop Turner preach a missionary sermon

come at once, while there was yet room for work students. . . . At this institute I learned many valuable lessons, which have been helpful here in Africa. I became a Christian and felt anxious to make some sacrifice for the unfortunate ones of the earth."

The Southern Christian Institute is a Christian industrial training school for negroes. It is located near Edwards, Miss., and is maintained by the Woman's Board of Missions of the Christian Church. Jacob Kenoly

spoke to his teachers sometimes of his desire to take the Gospel Message to the benighted ones of Africa, and after his graduation in the Spring of 1902 he spent two years in Arkansas and Oklahoma, building churches and schoolhouses, preaching and teaching his people. During this time he frequently wrote to President Lehman, but did not mention his project of going to Africa as a missionary.

A letter written in 1905, after he had been in Africa a year and four months, gives the following account of his decision and departure: "It had long been my desire to do missionary work among my people in Africa. The last time I met our Christian Endeavor Society at the Southern Christian Institute, I told the endeavorers that I meant my greatest work to be in Africa, and on leaving school this was the goal ever before me. I taught school in Bentonville, Ark., and managed to save a little money. I then went to St. Louis to the World's Fair, meaning to go from there to Eureka, but I met several people from the Kongo, South Africa, who urged me to sail with them on a steamer which was leaving New York at an early date. I decided to do this, but after making the rounds to bid my relatives good-by, I reached New York City 24 hours late. My friends had sailed. I was greatly disappointed, but in New York I met some people who lived in Liberia. They told me how to go and I decided to start alone. In Liverpool I had to wait many days, and after paying my board, my money disappeared very rapidly, so that I had not enough to go further. The Liberian Consul kindly consented to help me get work to pay my passage.

He said: 'I feel sure you will be a great help to those people there, so you may come early to-morrow morning and I will see what I can do.' The next day he said: 'Get your baggage down to the stage at 11, as the next steamer leaves this morning, and you have been taken on as cook.' You can guess how I felt then. . . .

"I do not like to tell of my misfortunes, but you will want to know all. While coming from Liverpool to Liberia, there was a bogus preacher who took passage for the Madeira Islands. His bunk was next to mine and he spent much time every night in proving why every one should believe as he did. When he went on shore he took with him my large telescope with all of my recommendations, my diploma, my clothes and books—and even my marked and much loved Bible.

"This made me think perhaps I was doing wrong in going to Liberia, and I was very much discouraged. When I landed at Monrovia, Liberia, the 26th of July, 1905, all I possesst were the old clothes in which I had served as cook on the steamer."

Kenoly went to work in Monrovia at carpentry, for 75 cents a day, in order to earn money and replace his lost clothing, but he was stricken with the African fever and was brought near to death. After a little time he recovered sufficiently to travel into the interior. Of this experience he writes:

"I left Monrovia and went 50 miles east. The rains were very heavy. One traveling in Africa at this season has to wade the African swamps, which are sometimes four to five feet deep. I found it very difficult going and wanted to return to Monrovia till

the rainy season had passed, but the African fever took hold of me while on my way and I fell helpless by the roadside. When I came to myself I remembered where I was and thought that the lions and leopards would make a meal of me if I remained there, so placing my hands on the earth, I crawled to the center of the path, where some one might see me. As soon as I could command strength I made my way to the nearest hut."

Near this place on the side of a hill, he built himself a house out of poles, his only tool being an ax. He continues: "We held school in it six months during the rainy season and when the dry season came we cleared the forest and made a farm. I started with five boys who could not speak a word of English. Now some are beginning to read and, as I write, 20 African boys are bending over their lessons."

Of the religion of the natives he says: "There is a large cave in the side of this mountain which roars like thunder and to which the native people go to worship. One of my boys told me that his people believe that God lives in that cave, and that he has a large family. He does not know all the names of those of his family, but one is Joseph, one Mary and one Jesus. He thinks he has seen Joseph, but is not sure. They carry clothes for the family, for he says they dress like American people. They also carry thither rice, tobacco and liquor. This boy is anxious to learn to read so that he can read the Bible to his people. The tribe where I am teaching is called the Bassa tribe."

The fever returned again and again, and at one time he lay helpless in his

water-soaked hut for ten weeks and only one boy came to minister to him. He wrote to President Lehman:

"I wished many times, when I had the African fever, that I was at the Southern Christian Institute, but I was far away where I could get neither



JACOB KENOLY, WIFE, AND MISSION CHILDREN

medicine nor proper food. So there have been weeks of dark days." . . .

"Oh, how lonesome is this place when the boys are all gone home."

"I often prayed with my face toward the United States." . . .

"I sometimes look at the sky in the direction of the United States and say 'that same sky is over my home land. Most of the people over there do not dream of what one comes in contact with over in these jungles.' "

"I know I can not live long this way, but it is best to die at the post of duty. . . . I came here to work among the heathen, teaching them, that they

may know the way of Salvation, and I expect to stay in Africa four or five years?"

In the midst of this lonely, almost hopeless, life an educated negro found him. By showing him that he would surely die soon if he stayed inland, and that there were plenty of people needing help nearer the coast, he finally induced him to leave his mountain hut and native people and come back where he could get the sea breezes.

He came to Schieffelin where there is a settlement of Americo-Liberians, descendants of those colonized from the United States in 1820. Here he opened a school in the best place he could find—the basement of an old, unused building. It was damp and very dark. He propt it up with timbers and fashioned some seats and desks, and here without blackboards or text-books of any kind, he planned to teach the native children.

He was boarding in the home of a well-to-do citizen and about the time he was ready to open his school he was again stricken with the African fever, and when it was thought that he would surely die the owner put him out in an old shed and no one cared for him. Another man of the settlement heard of it and carried him up the river to his own home and there nursed him back to comparative health.

After this Jacob took up his school work in the old basement, and soon in a room which could comfortably hold only 25, he met 45 pupils daily. He writes of teaching certain classes and then sending these home to make room for others. He says:

"My school opened in March, tho I proposed to open in February, but

on account of the rush in coffee picking, and because I was expecting some books from the United States, I deferred the time. The books have not yet come, so you see it makes the work more difficult. . . . I have great pleasure in working among my people, teaching and preaching, altho my health has not been very good, having to be exposed to the rains so often because of not having the necessary protection, and teaching in a dark, poorly situated room has had its effect upon me. I have tried to be faithful, in spite of adverse circumstances. . . . I did not think at the beginning I would live to see the school term close. I thought it well to be faithful the few days God did let me live. . . . The light in the building is so very poor. I feel the injury to my eyes. . . . When we have a clear day and the sun comes out, we move out under a large mangoplum-tree; but we do not have many such days at this season. I have a full school now. The number has increased to 45 day-pupils, and 6 night-school pupils."

Later he writes: "I do not get anything for my services as teacher. The greater number of the pupils are orphans who can not pay and some others are poor, so I give them this year's schooling. I support myself with these large African hands which helped to build 'Allison Hall' at the Southern Christian Institute. . . . I will be glad if I can continue my school until December, yet I fear lack of clothes and my many other necessities will cause me to stop sooner."

The Government School Commissioner offered him \$300 a year to go elsewhere to teach, and the Episcopal Mission wished to employ him farther

down the coast. These must have seemed tempting offers to Jacob Kenoly at this time, but he writes: "The people here say, 'We need the light as much as any other place and you must not leave us in the dark. We cared for you when you were going through the fever, so you can not go anywhere yet.'"

His heart's desire was ever to reach the native man back in the "Bush," and here in the old basement he laid plans for the future. He planned to build a house for himself where he could have a quiet place to study and temporary quarters for his school, and then to erect a school building and make a home for his wild native boys, and then to make a farm by the which he could support these needy children. He said, "The boys I taught back in the jungle would all come to me, only I must find a way to secure clothes for them."

He chose as the site for his future station a piece of rolling ground about two miles from the village of Schieffelin, having three springs of water. He at once entered into negotiations with the Government for the grant of this land. He asked for 100 acres, but when the grant came it was for 200 acres. About this time Jacob Kenoly and his work in Liberia came to the notice of the Woman's Board of Missions of the Christian Church, and they have since stood behind his enterprise and have sent him \$75 a quarter, and have helped him in other ways. He had the deed for this land made out to the Christian Woman's Board of Missions in whose possession it is to-day.

Jacob closed his school in the "old basement" in December, 1907, at the beginning of the dry season, when all

the pupils scatter to the coffee plantations. He had the site for his future mission station surveyed and then went into the jungle and split out the timbers for his dwelling-house and built it himself, his only tools being a saw and an ax. The only money outlay for this building was for the nails, as he secured the rest of the materials from the jungle, making even the shingles for the roof. It was a two-story house, 20 by 16 feet with a piazza 8 feet wide and 20 feet long. The second story of this he used for his own dwelling and the first story for his school-room. The people came from all the region around about to see this, the first boarded and shingled building in that section of the country.

As soon as this building was completed our missionary began to plan for the erection of a much larger and more durable one when funds should be sent him, by his Board, for this purpose. All of his letters tell of his yearning to reach the natives back in the jungle, and his plan was to erect a building large enough to shelter a number of these native boys and to gather them there and clothe, feed and teach them, that in turn they might carry to their brethren, back in the wilds, the good news of Salvation. His vision was larger than his own little work, and was of a redeemed Liberia. Of the jungle peoples he writes:

"The natives have cried to their gods whose ears are deaf to their cries and whose eyes are blind to their tears and who have shown no sympathy whatever, but they must and shall hear of a God who is full of love and sympathy. They stand in this African land by the millions with hands out-

stretched to us who should be instrumental in carrying to them a nobler and a sweeter life. What can we do for these cannibals, for these thousands of naked forms whose lives are tormented by the cruel native customs, for these thousands of infants who are thrown into the African streams? They plead for the knowledge of the true God. While I live in Africa, let me make every possible sacrifice to heal their broken hearts and bring light around their way, and if I must die in Africa let me die in active service for the cause; then I know I will be happy."

While teaching school in his little house during the next year he was erecting also the larger building, and by April, 1909, this was nearly enough finished to hold his school in it. This building was 25 by 40 feet and the outer walls were lined with zinc and the roof was of zinc, this being the material best adapted to withstand the climatic conditions of that country. Two hundred and fifty sheets of zinc and the window frames and glass were shipped from England to Monrovia and carried 30 miles to the mission station. It is gleaned from Jacob Kenoly's letters that this trip was made in the following way: "A five hours' "run" in my old dugout boat on the Monserrado river and a five mile walk across the "old fields" and then another "run" of four hours on the Junk river brought us and our heavy burdens to the mission." In one letter he tells how he and his boys took supplies to the station during the rainy season, when they had to wade across the "old fields" in some places waist deep, and carry the articles in their upraised arms, or on their heads.

As the work grew, Jacob Kenoly's cares and responsibilities and expenses greatly increased, so much so, that he was seldom able to write to friends in the United States as he had done formerly. He gathered the jungle boys to him and had clothing made for them. He ran a farm to help support them, and he went fishing to help supply food for them. He organized a church and temperance society and taught a day-school and a night-school and a singing-school and made trips to Monrovia for supplies. He had hoped to be able to keep perhaps 25 of the jungle boys with him after the larger building was completed, but before his death he had 51 who stayed with him and slept in the upper story of the building. The boys slept in rows on mats and in the rainy season the nights were chill and damp, and Jacob longed to buy blankets for them. Just a few weeks before his death, word reached him that the Christian Woman's Board of Missions had doubled his salary, and he thanked God "because He had thus put it in his power to secure blankets for his boys."

Jacob Kenoly ever had before him the vision of a redeemed Liberia. His wife, writing after his death, says: "I am glad to know Jacob never did quit the battlefield, but died fighting for a country seen through faith that was founded in Jesus Christ our Lord."

As far back as the time of his first locating in Schieffelin he planned to have some of his most promising boys sent to the Southern Christian Institute to be trained and return again with the Gospel message. Friends in his own church in the United States came to his help in this, and one of

his boys, James Rundles by name, is now at the Southern Christian Institute. In May, 1911, funds were sent to bring another boy to this school, but ere the money reached Liberia, Jacob Kenoly had been called to his eternal reward, and this second boy who was to have been sent is staying there to help Mrs. Kenoly conduct the work until such time as others can be found to go out from the United

has become so filled by sand at its mouth that at the close of the rainy season the waters were too deep for fishing and were overflowing the lake's boundaries. Jacob thought that this "mouth" must be opened so the waters would flow out again to the ocean. On the 9th of June, 1911, he, together with seven others, went out in the log "dugout" to do this work. They had succeeded in making the outlet, but



A KROO TRIBE OF WEST AFRICA—CALLING FOR A MISSIONARY

States to take up the work laid down by the noble-hearted missionary.

In April, 1910, Jacob Kenoly was married to one of the Americo-Liberian girls, and from that time until the close of his life they walked hand in hand in the work. She is now the mainstay and hope of the mission.

In order to help with the food supply of those he was supporting, Jacob often went fishing in a large lake or lagoon which ran back from the ocean along the side of his land. This lake

when through with their work, they found themselves on the farther shore of the lagoon, and in attempting to re-cross to the mission side were carried out to sea by the strong current, where their boat capsized. Only three of the eight were able to swim to safety, and two days later Jacob's body was washed ashore and was buried near his mission.

From our human viewpoint, we can not understand why this life, so much needed, should have thus early



REV. WALTER B. WILLIAMS PREACHING TO KROOS IN LIBERIA

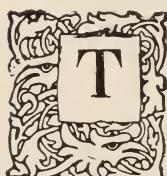
been called to its reward. We can only bow in submission, knowing that the Father doeth all things well, and wait patiently until His plan and pur-

pose shall be revealed. But this we know, that such a life can never really die, and that its influence eternity alone can reveal.

A WORK OF GRACE AMONG THE KROOS OF LIBERIA

BY WALTER B. WILLIAMS

Superintendent of the Grand Cess Mission, Cape Palmas, Liberia



HE Methodist Episcopal Church has a strong work among the Kroos, one of the heathen tribes of Liberia, the independent republic on the west coast of Africa. At the Grand Cess Station about 1,200 Kroo Christians have been gathered, more than one-quarter of the entire membership of the Liberia Annual Conference. In less than three years, about 700 have been baptized, and many more are waiting for Christian baptism, but efficient helpers to take

care of these are lacking, and also the funds. There is going on a wonderful work of grace and divine power. The Kroos cry most pitifully for the Gospel, but we must often deny them the "Bread of Life," because workers and funds are lacking. Many stations which we now occupy, are undermanned. There is a pressing demand for properly qualified teachers and experts in the English Bible. The people truly hunger and thirst for the Salvation of God—"Give us a missionary to open our eyes," is the cry that meets us everywhere. We are afraid

to visit a number of places, because they beg so much for the Gospel, and we are unable to supply even our present stations properly.

Witchcraft, devil doctors—stones, rocks, rivers, plates, trees—are their present gods. When in the time of their trouble they cry out, they receive the echo of their own wailing as the only response to their need and suffering. Under proper conditions, perhaps, 5,000 more of the Kroos tribes could be gathered into the kingdom of our Christ within a short period. These people used to be most difficult to reach, because of their many ancient and savage customs, but they are changing and following the call of the Gospel faster now than we can take care of them. They kill thousands by "sass wood," a deadly poison bark. This method is used to settle all disputes and witchcraft ordeals. While I was in one large town,

a soldier died and when his body was being carried away in a hammock, the two carriers knocked a corner of a house with the corpse. This was a sign that the corpse said that the unfortunate woman, who lived in the house, had killed him by witchcraft. They dragged her out of the house and broke her neck, legs and arms, and threw her body into the bush.

Under the Providence of God I have been the means of stopping 14 bloody tribal wars, and kept roads open for trade and for the safety of travelers, altho I myself have come near being murdered twice. These same tribes now are begging for the Gospel, but I am not able to give them their hearts' desires, because of my inability to furnish properly trained men as pastors for them. Sometimes a whole tribe will change in less than a year. Thus the work is being blest by God.

A PERSIAN COPY OF THE KORAN SUPERSTITION AND IGNORANCE IN THE USE OF MOSLEM SCRIPTURES

BY J. DAVIDSON FRAME, M.D., RESHT, PERSIA



N marked contrast to the lavishness of money and thought which the Protestant Christian expends upon the translation and distribution of the Holy Scriptures is the Moslem's effort to preserve the Koran in its original Arabic form and prevent its translation or its pollution in the hands of unbelievers. It must not be assumed, therefore, that in speaking of a Persian copy of the Koran we mean a translation corresponding to our English Bible. As will appear, we

mean rather a copy of the Arabic Koran drest up for the use of Persian readers. It is doubtful whether, even so, the common people get any real information as to the meaning of the book.

The effort to keep the book undefiled naturally prevents any free distribution outside Moslem circles, for even tho a Moslem may have outgrown the idea that a Christian *per se* is unclean, there is always the fear that the Christian may handle the book with hands which are ceremonially unclean. Some years ago, and in

many parts of Persia even to-day, it would have been very difficult for a foreigner to purchase a copy of the Koran in the bazaar, and it might have been dangerous for him to be known to have a copy in his house. This is gradually passing away, and even the mullahs now will sometimes loan an unbeliever a copy in exchange for the loan of a Bible.

This reverence for the external form of the book shows itself in other ways. The Persian himself will not read the book unless he is ceremonially clean and his hands have been washed. He does not allow the book to lie upon the ground, but holds it above the level of his waist, or when sitting upon the ground, rests it on a low stool in front of him. On taking it in his hands, and often upon finishing with it, he reverently kisses it and touches it to his forehead. This reverence for the form of religion is not confined to the Koran as the following incident will illustrate: A merchant, traveling, laid his account book and overcoat upon the seat and sat upon them, as many another man has done. In a few minutes, with something of a start, he drew the book from under him, kissed it reverently and touched it to his forehead. Being asked why ne did this, he replied: "Some of my clients bear the sacred name of Mohammed, Ali, Hossein or Hassan, and it is, therefore, very improper for me to sit upon the book." It can be imagined, therefore, what his reverence for the Koran would be.

The bookseller and peddler, however, do not always show the same reverence. Their stock consists largely of various editions of the Koran. Some of these are extremely small, in order that they may be worn about

the body as charms, others are more elaborate, containing various notes and comments. Practically all the editions found in the bazaar are lithographed, but there are still a number of men who make a business of transcribing the Koran by hand. One of these, a Sayid, in Teheran, told the writer that it took him a full year to make such a copy, and that in the end it sold for about \$300. As we write, there lies before us a hand-written copy, made about 80 years ago. The cover, of varnish-paper board, is neatly decorated in colors with flowered diagrams and Arabic texts. The Arabic text is in black ink, while the interlinear Persian translation is in red ink. The paper, of fair quality, bears an European watermark. There are no notes or addenda.

The writer's own copy is one of the more elaborate lithographed editions. The pages are of foolscap size; the binding is blue plush with an embossed design on the cover; the paper is of poor quality and already yellowing, altho the book is of recent publication. The lithographing, altho the book is one of the best specimens we have seen in Persia, is often difficult to read, especially in the finely written notes and Persian text.

The introduction to the book begins with elaborate directions for the proper pronunciation of the Arabic text. Great stress is laid both in the reading of the Koran and in prayer upon the correct enunciation of the Arabic. As the Persian gives different values from the Arabic to several of the characters, and has no equivalent in his own tongue for a number of the Arabic sounds, he must expend a great deal of time and care to attain the correct pronunciation.

In fact, those who are especially "holy," sometimes spend several hours in reciting their prayers, practising upon each syllable a number of different intonations, that they may be sure of employing the correct one upon which depends the merit of the whole ceremony. This difficulty has given rise to the minute system of phonetics, involving the correct placing of the tongue, lips and throat, and the correct expulsion of the air, which forms the first section of the copy we are now describing. This is followed by various diagrammatical illustrations of the principles involved and of the relation of the letters to each other.

Following this section are directions for the use of various surahs (chapters) and verses. For instance: "For obtaining some necessary thing, let the Surah ol Ghar'eh be recited 180 times at one sitting; the needed thing will be provided." Or, again, concerning Takvir, "it is reported on the authority of Imam Ja'far Sadig that for release from trouble to recite this surah 21 times is of a great value." We have not space for further samples.

After these hints follow a number of prayers and charts to be used as talismans and charms. Of one of these, known as the "Seal of the Prophet," which is said to have been stamped at birth on the shoulder of Mohammed, it is written: "If a person looks at this seal at the time of morning prayers, the merit of the act is equivalent to 50 pilgrimages by Adam to Mecca; after noon-day prayers to 200 pilgrimages by Abraham; after the afternoon prayers to 500 pilgrimages by Moses; after evening prayers to 700 pilgram-

ages by Jesus; after the night prayers to 1,000 pilgrimages by Mohammed, to freeing a thousand slaves, to feeding 1,000 hungry and clothing 1,000 naked." Of another symbol it is said that if a man looks at this symbol, 70 years of sin will be forgiven to him and his father.

After a numerically arranged index of the chapters of the Koran comes the text itself. The Arabic text is written in large, bold characters, while under each line is an interlinear Persian translation so finely written as to be almost illegible in many places. Like most interlinear translations, this fails to convey an accurate idea of the true meaning and is chiefly a help to those who may know a little Arabic. It has no value in controversy. In fact, Moslems speak of translations of the Koran as expositions, not as translations.

The text is divided into surahs (chapters) and the verses are numbered in the writer's copy, but this numbering of verses is not the usual custom among Moslems. The division, which they more commonly use, is found along the margins and divides the whole text into 30 parts for daily reading. These are further subdivided into quarters. Here and there along the margin are directions for obeisances or special readings.

At the top of each page are the words "good," "bad," "indifferent," "favorable," or "unfavorable." These are used in casting lots. A true Persian will do almost nothing without "cutting the Koran," or consulting the almanac, to see whether the hour is propitious. For the former a mullah is supposed to cleanse himself properly, offer a prayer, open the book at random, and decide the case accord-

ing to the significance of the certain line on the page. In the edition which the writer owns, he is saved the trouble by having the interpretations indicated by the words at the top of the page.

Along the margins of the text are further notes of which we give a few examples. Of the first surah it is written that this will cure all illness, except death. To do so it must be written on a clean vessel and washed off with rain water, and that water must be used for washing the patient's face. That will cure him. If the patient has palpitation of the heart, he should drink the water. Again, of the Surah ol Shams, it is said that a man should bow down to the ground at sunrise and recite this surah three times. In the midst of it, at a designated place, he must stop and pray, for that which his heart desires. Let him do this for three days and his prayer will be immediately answered.

In regard to the verse: "He it is who produceth gardens, etc.," the directions are given: "Write this verse and inscribe it on a piece of olive wood and hang it from the gate of a fruit garden; the fruit of that garden will be plentiful, both good and blest; and if one writes it on a tanned skin and hangs it from the neck of a sheep, the flock will be fruitful and blest."

"Whosoever reads the Surah of Araf every month, is of those who need not fear in the day of resurrection, and he need not be troubled. If they read it every Friday, at the resurrection a reckoning will not be demanded of them, the surah itself will answer for them."

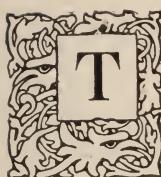
The question will be asked as to what extent the mullahs and those who prepare these notes believe in

them and how do they excuse the failure which must of necessity follow the effort to put these recommendations into operation. Doubtless, there are some who are truly sincere, but the majority know very well that these suggestions are worthless and merely add them to increase the sale of the books among the common people. When a man complains, he is told that the reason of his failure is his lack of faith or that he must have failed in some detail of the instructions given. A friend tells how he persuaded a mullah to give him an incantation to raise a jinn to his view. Upon the failure of the performance the mullah said: "I must have written the prayer with a pen or upon paper that was bought with 'tainted' money."

To the common people it is evident that the Koran, as they have it, is a closed book, encrusted with a mass of the grossest superstitions. This ignorance is recognized by many, and when they are brought face to face with the claims of Christianity, it forms a protection behind which they take refuge, saying: "How can we weigh the relative claims of the two books, when we do not know our own book?" It has sometimes occurred to us that one of the most effective means of turning Persia to Christ would be the circulation of a good Persian translation of the Koran, at a price which the people could afford, but this would awaken a storm of opposition compared with which the present opposition to the circulation of the Bible would be as nothing. We can only work and pray that in time the people themselves will come to realize upon what slender grounds they base the hope that is in them.

THE "FEAST OF THE COCOANUT" BABY

BY RICHARD BURGES, JUBULPORE, C. P., INDIA



HE "Feast of the Cocoanut" is one of special importance in Western India. In one Maharatta Brahmin family at least, in 1834, it would be long remembered, for on that day a baby-boy was added to its number. Vishnu Bhaskar Karmarkar was the name given to that promising baby. The family to which Vishnu or Vishnu Pant belonged was one of influence and wealth. Owing to losses in a banking concern, the battle of life had been severe. Not discouraged, however, Vishnu Pant faced the situation, and in the long run the hard struggle of life, rather than ease of life, made him a stronger character.

The conversion of Vishnu Pant illustrates the converting power of God's Word. It was on this wise: In the streets of the city of Ahmednagar, Vishnu Pant met a Christian, who had been converted from the Mohammedan faith. A dialogue ensued.

"Have you read the Christian Scriptures?" asked the convert from Mohammedanism.

"No," was Vishnu Pant's reply. "I have never even seen the Christian Scriptures; why should I read them when I know them to be nothing but a chain of falsehood?"

The convert replied: "Don't pass judgment until you have read them carefully for yourself."

Pant procured a copy of the Bible, but unfortunately brought a prejudiced mind to bear on its pages. With a blue pencil he promptly and proudly underlined the very first words in the book of Genesis, and did the same

with a great number of other pages which he considered false.

While principal of a Government Girl's School, he invited some Chris-



REV. VISHNU BHASKAR KARMARKAR

tian missionary ladies to teach embroidery to his pupils. Strangely enough, he was warned against these missionaries by his relatives and friends. Their influence upon him was great, tho his Brahmin pride was hard to conquer. Very wisely they advised him to continue reading the Bible, and they prayed that he would soon be brought to a knowldge of the Truth.

"Is not my word like a hammer?" It was so in Vishnu Pant's case, for his stony heart was broken within the space of a year. He who was known to have had public arguments with Christian missionaries, thus seeking their overthrow, surprized the whole community by becoming an ally of

the Christian religion. An incident like this should give new zest to our enthusiasm for the Bible and all societies that promote its translation, circulation and use.

Acute was the opposition which raged when Vishnu Pant was baptized. His parents even journeyed from Poona to dissuade their son, if possible, from becoming a Christian, or at any rate to take him away from Ahmednagar by force. Vishnu Pant faced the persecution with singular fortitude. In the opinion of his kinsmen and acquaintances he had disgraced himself and them. Forthwith the school, over which he presided, was in ill repute, and no time was lost in deposing him. His own relatives were his fiercest foes. A furious mob tried to get him to recant and his friends were ready to receive him back into the cast privileges. Failing to do this, his father made an effigy of him and ceremoniously had it cremated, in order to disown his son. This was to indicate that they regarded him as dead to them and to the faith of their fathers. Such is the worst kind of degradation that can come to a Brahmin.

God takes care of his own jewels. "They shall pass through fire and shall not be burned." Another school was founded for him by the missionaries, but it was composed chiefly of the so-called low-caste children. How it must have chafed the very soul of this high-born Brahmin to occupy such a position.

Among the pupils in Vishnu Pant's new school were a few girls of a higher caste: one of them was Sarzabai, and with her Vishnu Pant fell in love. The attachment was eventually consummated in a happy mar-

riage. Children were born to them and they all walked in the ways of their parents.

After some theological training for a more spiritual work, Vishnu Pant was ordained minister of the American Mission Church in Ahmednagar. He and Sarzabai entered on their duties in the middle of 1860, and for eight years they faithfully shepherded the Christians by whom they were greatly beloved.

I have often thought that the place in which one lives for years enters somewhat into one's character. Vishnu Pant lived in Ahmednagar, which, down through the long years, had been a martial city. No doubt, Vishnu Pant knew the story of the "big gun," (probably the largest piece of brass ordnance in the world), which was captured from his city and carried away to Bijapur. No doubt, he was familiar with the tree in a suburb of Ahmednagar where Wellesley, afterward the Duke of Wellington, stood when the city surrendered to his assault. To this must be added the fact that Vishnu Plant belonged to the Maharratta race, one that had for centuries struck terror into the heart of every invader; and a race also that once carried the banner of victory to the very gates of Calcutta—and this in the days of British occupation. Vishnu Pant was by nature a spiritual fighter: therefore, he contended with the enemies of God and was sustained all the while by the ultimate hope of certain victory.

The enemies said that the Christians polluted their wells by simply using them for domestic purposes. Sarzabai went on one occasion to draw water. The Hindus were angered and ferocious; her life was in

danger, but the water was secured. Fury seized the mob even more. The next day she filled her pitcher at another well. Pollution was then systematically put into the wells so that none might draw from the wells which had been used by the Christians. The case went to the law courts and became a serious one. The Hindus sought protection for their wells. The Karmarkars were urged by the Judge to act wisely and not disturb the public peace. But they demanded equal rights with others irrespective of their religious beliefs. It was a case without precedent and went to the Governor of Bombay, then to the Viceroy, afterward to the Home Government, and finally to Queen Victoria; and it proved to be victory for the Karmarkars, and for every Christian since the year 1860.

When Vishnu Pant had been pastor in Ahmednagar about eight years, a very sad event took place. He was engaged in an evangelical tour and, unfortunately, drank water from a well that was not wholesome. Fever was the result, and so long and so severely did it continue, that drastic remedies were used. These brought out eruptions on the body, which, strange to say, were pronounced to be leprosy. Of all diseases this, in the East, is saddest. Vishnu Pant was crushed in spirit with the suddenness of the information. Let his son, the Rev. Sumant V. Karmarkar, tell the story of the night which followed the doctors' verdict: "The doctors, with one accord, pronounced the disease to be leprosy. This was a great blow to him. However, he spent the entire night in communion with God. When the day dawned, he was calm and happy. With a smile on his face, which

emanated from his soul, he came out among his friends. His face beamed with joy as he remembered that his sorrow was nothing to that of his beloved Master. That peculiar serenity with which he triumphed that night over sorrow, was granted by God's Spirit, as from the Angel of the Lord, and it abode with him through the remainder of his life, controlling his spirit ever after."

The way opened, undoubtedly providentially, for Vishnu Pant to have the care of the American Mission Church in Bombay, often called the "Gate of India." In that capacity he did surprisingly good work. His oratorical and poetical gifts, his love of vocal and instrumental music, his earnestness and fearlessness, not to speak of an imposing personal appearance, all gave him grace in the eyes of the people. On one occasion he had an opportunity to show the Maharaja Holkar the way of eternal life, and he made the best possible use of his opportunity. Faithful and fruitful work was done by Vishnu Pant in Bombay, for that city, to any faithful minister, presents an excellent sphere. His leprosy did not develop into a virulent or objectionable type; and he kept on bravely notwithstanding. A kind of by-product of his Bombay activities was the establishment of a printing press. Ink, type, and machines, were, like their owner, at the Master's service. In Bible and tract societies he was specially interested, and to the committees connected with these societies he gave much time and thought.

In 1881, about a dozen years after moving to Bombay, he had a premonition that he had not much longer to live. He frequently told

his family what his thoughts were, and they came true. In his last illness he was quite resigned and said to the saintly Rev. George Bowen, who called upon him: "I am so happy that I feel like laughing." When the venerable Vishnu Pant actually came to the end of life's journey, he called his children together and asked them to sing:

"Oh, happy day, that fixt my choice
On Thee, my Savior, and my God!
Well may this glowing heart rejoice,
And tell its rapture all abroad."

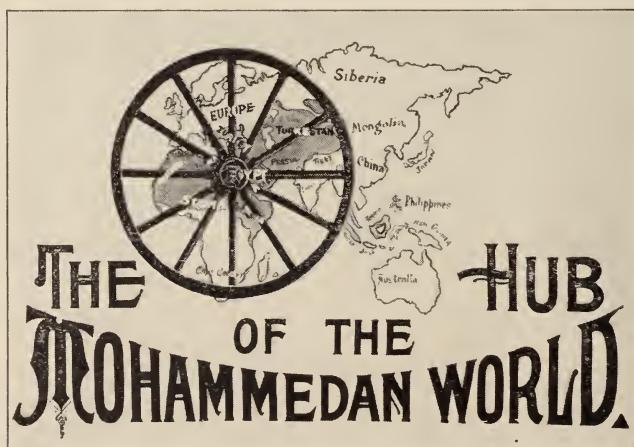
Afterward he said: "Open the door and let me fly abroad. I desire to enter a large place."

The clan of Karmarkars is well known in the Maharatta country today. It is woven into the history of Christian missions in all Western India and far beyond these boundaries. Vishnu Pant's three children, all born in Ahmednagar, have been worthy of their sire. The son I know best is the Rev. Sumant V. Karmarkar, and his able and devoted wife, Gurubai. They graduated from Yale University and the Medical College, Philadelphia, respectively. Men and women of this kind are the ambassadors for Christ, who are destined, in my judgment, to be chiefly instrumental in the evangelization of Southern Asia in this generation.

THE STRATEGIC CENTER OF ISLAM

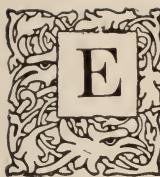
A chart and telegram from Dr. Charles R. Watson to the New York Committee of the Nile Mission Press, meeting in Twilight Park, New York, August 30, 1912:

"DOMINANT IMPRESSION OF MY RECENT VISIT TO LEVANT WAS THAT A NEW DAY OF UNPARALLELED OPENINGS FOR WORK AMONG MOSLEMS HAS DAWNED. WE MUST ATTEMPT GREAT THINGS, MEETING PRESENT OPPORTUNITY AND AROUSING WESTERN CHRISTENDOM TO NEGLECTED TASK. PRAYER HAS DISINTEGRATED STOLID INDIFFERENCE OF ISLAM. TIME HAS COME FOR AGGRESSIVE ACTION. NO AGENCY CAN PENETRATE ISLAM SO DEEPLY, ABIDE SO PERSISTENTLY, WITNESS SO DARINGLY, AND INFLUENCE SO IRRESISTIBLY, AS THE PRINTED PAGE. MAY WE SET UP NEW STANDARDS OF PRAYER, FAITH AND EFFORT FOR THE WINNING OF THE MOSLEM WORLD TO CHRIST."



THE UNIVERSITY OF EL-AZHAR *

BY SHEIKH BONLOS



EL-AZHAR is the largest religious school and the greatest Mohammedian University in the world. It was founded in the middle of the fourth century after the Hegira, i.e., towards the close of the tenth century A.D. It attracts students from all parts of the Moslem world, Syria, Turkey, Russia, Persia, Arabia, North and Central Africa, Abyssinia, and even a few from India and Java. Each nationality has a *riwâk* (corridor) to which its students belong, presided over by a sheikh (professor), selected for his learning and piety. The largest is that of the Egyptians: the richest is the Turkish, which is heavily endowed. Seventeen of the *riwâks* are for non-Egyptians.

The condition of entering El-Azhar for Egyptians is ability to recite the whole of the Koran by heart; and there is a preparatory department in which the Koran alone is taught. Non-Egyptians are only required to have an elementary knowledge of reading and writing, and, in particular, ability to read the Koran at sight. The minimum age of entrance is fifteen.

Two diplomas are awarded; the first can be obtained after some eight years and the second after four or six more. No sheikh is eligible for a lectureship unless he has spent a minimum of twelve complete years in El-Azhar, and has obtained the second diploma. Any who have gained the diploma after studying elsewhere in a foreign school of religion must confine themselves to other institutions if they wish to teach, as was the case with the famous philosopher Sheikh Gamâl-ed-din, who died about twenty-five years ago; despite his reputation in East and West, he was prohibited from teaching in El-Azhar, and, therefore, received students in his own house, where they came in large numbers for philosophical instruction. If any but a Moslem is discovered among the stu-

dents at El-Azhar, he is liable to severe punishment, it being considered a sacrilege for an unbeliever to be admitted.

No fees of any description are charged to the students. The institution is extremely wealthy, owing to large endowments in Egypt and elsewhere, which are supplemented by an annual subsidy from the Government. In fact, the students receive a daily dole of bread, varying from two to eight loaves, according to their standing; while lecturers receive from six to twenty, and the Chancellor of the University no less than one hundred daily. The origin of this dole dates back to the will of a wealthy man who bequeathed all his property to El-Azhar, stipulating that the revenue of his vast estate should be utilized in distributing bread among students and professors. In addition to this dole, the students have grants of money at intervals, and some of the *riwâks* allow as much as an Egyptian pound per month to each of their members.

The course of study embraces theology and canon law, which are taught in accordance with the tenets of the four main divisions of orthodox Islam, the Hanifites, the Shafites, the Malikites, and the Hanbalites. The principal subjects are Koranic commentaries, the traditions, dogmatic and scholastic theology, and such philosophical systems only as were approved by the orthodox theologians. But through it all the teaching is "by authority," individual speculation being prohibited. The syllabus also gives a prominent place to Arabic grammar, syntax, rhetoric, prosody, and to Moslem history. These latter subjects are studied in the greatest detail, and are considered as of the utmost importance in approaching the Commentaries and Traditions, so that no one is reckoned a competent expounder of the Iman who is not steeped in these preliminary sciences. As to sciences, such as geography, algebra, arithmetic, astronomy, chemis-

*From the *Student World*.

try, drawing, until recent years they were excluded entirely from El-Azhar. Then there appeared on the scene one who well deserves the name of reformer, Sheikh Mohammed Abdu. He was originally a pupil of Sheikh Gamâl-ed-din, and afterwards, when a teacher in El-Azhar, became associated with those who were dissatisfied with the old regime and sophistical methods. He set to work to demand reform—reform in the constitution of the University and in its curriculum. He claimed that the teacher of religion ought to be an adept in all the learning demanded by the age, in all that makes a man learned in the true sense of the word. He saw that the existing system led to no result that was genuinely beneficial to the students or that expanded their minds, because the teachers blindly followed what their books told them, and were slaves to the traditions of their predecessors. Therefore, he set himself to demand emancipation from tradition and authority; his ideas ran like lightning among the students; on the ruling sheikhs of El-Azhar they fell like a thunderbolt. From the latter he met with that vehement opposition which is the fate of every reformer who longs for an advance movement and can not be content with quiescence and retrogression. The opposition so increased that towards the end of his life he was forced to resign his position as Chancellor of El-Azhar and propagate his views in other mosques. But the seed which he sowed in El-Azhar grew and produced lasting benefit to the University and its students, for three years ago, i.e., four years after the death of Sheikh Mohammed Abdu, the Government decided on the very reforms which he had advocated, namely, that the elements of modern education should be added to the religious and linguistic curriculum. But now the students refused to accept the change, and rose in a body against the Government, demanding the retention of the old system without any change whatever. They claimed that El-Azhar was

founded for religious and Arabic studies only, and that the attention of the students must be directed to those alone so that they might be able to devote themselves to the service of religion after the completion of the course, for if they were diverted to other subjects which have no bearing on their primary studies, this would be a positive hindrance to the achievement of their aim. Some of the sheikhs, moreover, waxed eloquent in defense of their position, saying that the only intention of Sheikh Mohammed Abdu in introducing modern studies was to undermine the religion of Islam, so that he was no true Moslem, and that his doctrines and opinions could never be held by Moslems; it was incumbent, therefore, on the Government to reject his proposals, for any one who supported them would be an enemy to the faith. Notwithstanding this opposition, the Government persisted in making alterations in the rules and constitution of El-Azhar, and introduced reforms which were real, even if they were meager compared with the radical changes that El-Azhar requires.

But let it not be thought that Sheikh Mohammed Abdu received the inspiration for these reforms from his contact with Sheikh Gamâl-ed-din only. On the contrary, he owed it principally to Christians of the West; for he spent considerable time in Paris, where he must have mixed with leaders in the academic world and studied the constitutions of the Western Universities and schools, as, in fact, his master had done before him. In particular he is known to have studied the life of Luther, the influence of which is illustrated by his dying words: "I wished to reform the religion of Islam as Luther reformed Christianity; but I fear that the people of the turban (i.e., the sheikhs) will uproot the tree that I planted."

What is the subsequent career of the sheikhs after leaving El-Azhar? A great number of them become teachers, some few in El-Azhar itself, the majority in Government and other

schools. Some become advocates and judges in the Moslem courts. Another of the reforms due to Sheikh Mohammed Abdu was the establishment of a special school for legal training after the completion of the Azhar course. But the benefit of this has now largely been lost, as the school has practically become merely a branch of El-Azhar instead of a free and independent institution. Other sheikhs become clerks in the same courts or in courts of appeal. Many become preachers in mosques, each mosque having one or more sheikhs specially attached to it. The most ambitious aim at the coveted post of *mufti*, or legal referee, who expounds the Moslem law and has last decision before, for example, a capital sentence can be carried out on a Moslem. There is a *mufti* in every large town. The highest position of all is that of the Grand Sheikh of Islam for Egypt and Turkey.

Considerable prestige attaches to El-Azhar, so that a sheikh who has studied there for one year will carry more weight than one who has studied elsewhere for ten years, and this is the more so in countries other than Egypt.

There are about 150 professors in El-Azhar, and from 9000 to 10,000 students, of whom about 700 are foreigners, the rest Egyptians. If such numbers are scattered through Islamic

lands for the service of their religion, does it not behoove Christians in like manner to bestir themselves and spread the Christian religion in these lands? Consider, moreover, the position of Egypt in the Moslem world. Is it not the one source from which flow streams to all Islamic lands, making them green and flourishing? Is it not the one light which guides the ships of Moslem peoples that are floating on the waves of this world? If this is so, indeed, then let every Christian turn his attention to it and endeavor to carry to it the light of the Gospel.

Christian men and women, lift up your eyes and look on the harvest; pray for the missionaries in Egypt, for their task is hard and at times discouraging in that stronghold of Islam. Do not say that it is impossible to convert an Azhar sheikh and bring him to Christ, for with God all things are possible. Was I not a fanatical sheikh in El-Azhar, and was I not by God's grace converted? To-day I pray that my fellow sheikhs may be converted even as I was. Pray you, therefore, that the grace of God may not fail them, that they may all accept Christ as their Lord and Savior; and not that only, but that in obedience to His command they may go into all the world and preach the Gospel to all creatures.

A VISIT TO A WOMAN PILGRIM FROM MECCA *

BY JOSEPHINE E. SPAETH, BAHREIN, PERSIAN GULF



OU are cordially invited to join me in a visit to an Arab lady who has just returned from a pilgrimage to Mecca, and a journey to the Holy Land. Our visit will be interesting, for she will tell of her trips, and we will hear what impresses her most. She is now called a Hajjah (a pilgrim) and it will be courteous to salaam her with that title joined to her name.

The house, being that of a wealthy man, has several divisions. At present three wives are occupying the same building, but each a different section. The rooms are large and well furnished. Our hostess meets us at the head of the staircase, inside the court. The silk garments of many bright colors, and her jewels glittering in the sunlight as she stands with outstretched hands to welcome us, make a picture one would like to paint.

After our formal salaams are over,

*From *Neglected Arabia*.

we follow her into a large, square room, cool and comfortable. The floor is spread with many costly Persian rugs and with a dozen or more pillows, the one prettier than the other. But we must not look around too much; we must listen to her, for she is eager to tell of her novel experiences.

"When we left Bahrein, we went to Bombay, where we remained about two weeks. Before we left Bombay, the quarantine doctor came, felt the wrist of every one, and stamped our arms with a seal. And then we went aboard the steamer which took us to Port Said. We were well treated on board ship. The food was good, and we met many women. At Port Said we left our boat and were taken into a house to stay a few days. They call that house a 'hutel.' There was a white woman, a Christian like you, in that house. Oh, but what a city! We saw many carriages with horses drawing them, and some that went, oh, so fast without any horse or donkey to pull them. I do not know what they call then; I forgot the name. And we saw so many people, so many women like you, going back and forth with hats on their heads and without veils. They took us to a place where all had to sit in the dark; then we saw on the wall, right in front of us, people moving and running after each other and falling from housetops, and some killing each other, but it was not real; they were pictures that were moving and looked like real, but did not speak. I got frightened and hastened to leave. Oh, but Bombay and Port Said are pretty places. From Port Said we went to Jaffa and from there to the Holy Land. We saw the church of Mary, daughter of Amran. Inside that church there is a picture of Mary as she is sitting, holding her child, the prophet Isa (Jesus), peace be upon him, in her arms. Many boys, all drest in white walked around, carrying lighted candles and lanterns in their hands, singing to music. The church was beautifully decorated with gold and silver

ornaments. We also saw the well of Jacob, about which you read to us, where the prophet Isa met the woman of Samaria. We saw so many pretty places, oh, so many. There are many Christians. Almost all of them are Christians. And there are, oh, so many different kinds of flowers and fruits: grapes are as big as nuts. The gardens were so beautiful that we felt that we were in a different world. Oh, how short the time seemed! I wish I could go and stay there for weeks and months and breathe clean air, all perfumed with grass and flowers. We also went to Beirut and Damascus, after which we went by train to Medina. Just think, the train made the distance in four days, which by camel takes two months. The train was as long as from here to your house. It went by steam like the boats, 'tschut' 'tschut' 'tschut,' oh, so fast, much faster than a horse or donkey could go.

"We arrived in Medina, the city where the prophet Mohammed, on him be peace, lies buried. After we had been bathing in a big place, we changed our clothes and drest in green, red and white. Twenty-seven days we spent in Medina, and we did nothing else but pray and go around seeing everything. You know there is, near our prophet's grave, another grave ready for your prophet Isa, peace be upon him; he will come again and be buried there, after which we shall all have the same religion.

"From Medina to Mecca we traveled on camels, 13 nights and 11 days. We traveled by day and during the night we put up a tent and lived in fear. We were all trembling for fear of the Bedouins. You know they are very bad and make it their business to steal and rob and kill. The scenery from Medina to Mecca is pretty. There are many date gardens, and we found enough to buy to eat, but we lived in terror and fear.

"As we arrived near Mecca, we changed our clothes and drest in white. Then we entered into the city

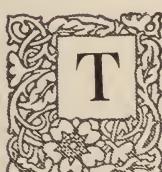
and went around the house of God. Then we had to go from one place to another, praying. Then we drank from the holy well, Zem-zem. On the ninth day we went to a place several miles distant and stayed over night. The next morning we went to the mountain Arafat and heard a sermon. I did not understand anything of it. Then we went to a place to hit the devil. We all had many pebbles with us and threw the stones at the devil seven times, twice a day for three days, all of us screaming: 'May the wrath of God, the Mighty, be upon you, Satan!' Some said more than that. But we did not see Satan, tho we saw some stones where he dwells. I was very tired by that time, for the journey from Medina to Mecca had been so hard on us all, and the place we were in at the stoning of the devil was very dirty. There was so much meat lying around from the animals that had been killed for sacrifice! The smell of it was so terrible that it made me sick, so that I could hardly eat a thing. Hundreds

and hundreds of people die of hunger and filth. Everything is so expensive that the poor people can not live. My heart just ached for them all. They die like sheep. So many sick people come to Mecca to die, because of the great reward! Oh, it was hard, very hard and difficult and expensive, but then just think of the great reward we are receiving, heavenly paradise."

Now we have heard her story of her trip, and we are ready to give her an appropriate lesson from the Word of God, the free gift of Salvation. We inquire into a few of her experiences and realize all the more the emptiness and superficiality of Islam. Of most of the ceremonies she went through, she does not know the meaning. All she knows is the promise of a great reward. Only one of the five pillars of Islam is supporting her and assuring her of salvation. Let us read to her I John, 5, join in prayer and return to our homes, bearing in our hearts the burden of Islam, and resolved to lift it from the hearts of our Moslem sisters.

THE MISSIONARY TRAGEDY AT SIANFU *

THE ONE DARK BLOT OF MASSACRE IN WHICH A FOREIGN MISSIONARY'S FAMILY FELL VICTIMS TO A CHINESE MOB DURING THE RECENT REVOLUTION



HE manner in which the missionaries have been protected in China during the perilous days of revolution is remarkable. The story has come of the most tragic incident in Sianfu, capital of the Province of Shensi in Northwest China, in which the wife of a missionary and seven others—a teacher and six children—were murdered. The English missionary, Rev. Mr. Beckman, who escaped with his little girl of four years, has written an account of his experiences, which we take from the *Christian Herald*:

After midnight W. T. Vatne, a teacher, aroused us by a sharp rap on the window. We made haste to get the children ready, and hurried downstairs. The gate to our compound was already set afire, so we rushed to the back yard, hoping to escape over the wall by means of a ladder. I heard gun firing even from that direction, and I feared we were already surrounded by the mob.

The ladder had been removed by our native helpers when they escaped, and in the dark it could not be found. Mr. Vatne and my wife went into the house to take along some things of necessity, while I managed to get a

*From *Missions*.

wheelbarrow, a piece of timber, and a rope to the wall, which was twelve feet high.

Mr. Vatne placed himself on the wall, and I began helping the children up. We had got Selma over, and Oscar was on the wall. Just then Selma gave a frightful scream, and Mr. Vatne jumped down to her. I heard two shots fired, and through fright at what these shots might have done I almost dropt little Ruth, whom I was lifting up. But I placed her on the wall, and we called on Mr. Vatne several times, but got no reply. Ruth screamed frightfully, and I took her down. Oscar also came down.

I did not dare to put any more of the children over the wall. I got hold of a pickax, and we took refuge in a shed close by, where I began working a hole through the wall; but it had soon to be given up, for the gate was burned down, and the mob entered. We heard them smash the windows of the house. They took what they wanted and set the house afire. The same was done in the schoolroom close by us. We kept as quiet as possible, so as not to draw their attention to where we were. With our youngest child in my arms, I sat praying. The children gathered around me. We gave ourselves over to the will of God. One of the looters entered a little shed close by us, but did not observe us.

(Mr. Beckman, his wife, and the children were praying when the mob broke down the door. As it fell they ran out. Carrying his child, Mr. Beckman was pursued, but managed to reach an orchard, where he hid in a ditch half filled with water. He could hear his pursuers searching for him.)

Mrs. Beckman and our little Ruth (age seven) and Hulda Bergstrom (age eleven) had fallen near the gate, and Hilda Nelson (aged fifteen) had reached a short distance westward and tried to escape among the grave mounds near by, where she was struck down.

I prayed the Lord to guide me. My pursuers called to some of the others to bring torches, but I was still too

tired to move. Soon the torches were there, and one man called out, "There he sits," and he threw his pole at me in such a way that it struck me on the arm and little Thyra on the legs. Then I rose up and walked out into the water. Large pieces of mud struck my head, but caused no injury. Luckily there were no stones there.

I crept down by a tree and sat down in the water, and the cold water made my swollen feet more comfortable. How I prayed God to help me! I tried again, and really got up. No one was after me, and I picked up my darling—all I had left on earth—and started off toward the North. I did not look back toward the burning houses—it was sad enough to know that my beloved wife and Ruth lay slain there, together with the other children. I thought of Mr. Vatne and Selma, wondering if they were alive, and where they could be. I continued walking unhindered and arrived at the back gate of the mission station in the West suburb.

After coming here we heard various rumors regarding Mr. Vatne and my daughter Selma. Some reports said they were killed, others that Mr. Vatne was still alive, bound to a tree. The authorities did not permit any of us foreigners to go in search of them, but the native Christians did their best to locate them. We felt an awful anxiety for two days, until we learned that they had been murdered by the mob after having fled eight miles.

It is said that the revolutionary leader stamped in anger when he heard what had happened to us, saying: "Are our Chinese people really so foolish that they want to draw the revenge of foreign powers down upon us through such outrageous attacks?"

Three of the leaders who planned and instigated the attack on us have been punished by death, and their bodies hung up as a warning to others. Some of the officials say more of the culprits will yet be punished, and they try to comfort me as best they can; but there is no comfort save in the Lord and in submission to Him.

PRESENT OPPORTUNITIES IN THE WORLD FIELD *

BY BISHOP J. W. BASHFORD,



HE crisis confronting the Christian world to-day must be apparent to all thoughtful men.

First: Political barriers are down and the world is now open to the Gospel. Two-thirds of the population of the globe and three-fourths of its area are under the control of Christian nations. Of this thousand million people all save the Russians are now accessible to the Gospel, and Russia is served by the Greek Christian Church. Of people under non-Christian governments, the 460,000,000 Chinese, Japanese, and Koreans are as open to the Gospel as are peoples under Christian governments. Unhindered access to the pagan world never confronted the Christian Church before.

Spiritual Unrest of Paganism

But a second and more important element in the crisis is the fact that the hearts of pagan people are as never before open to the Gospel. It is not accurate to represent any considerable proportion of the pagan world as eager for the Gospel; how can men be eager for blessings of whose very existence they are ignorant? For the most part only those who have witnessed the transforming effects of Christ upon the lives of others are seeking him. Moreover, with such peoples the Gospel's summons to repentance and to the abandonment of sin often arouses opposition to-day, as in the days when the Master trod the earth. But while no considerable proportion of non-Christian peoples are eager for the Gospel, nevertheless the recent impact of Western civilization upon the Orient, of Christendom upon paganism, has turned the whole pagan world into a troubled sea. The unrest in India, China, Korea, Persia, Turkey, and the Mohammedan world is perhaps

the most striking development in twentieth century history.

Illustrations of the changed attitude toward the Gospel are found in every land. Mass movements toward Christianity among the 300,000,000 of India, revivals in Korea, China, and among the 500,000,000 of the Far East, the welcome accorded to missionaries wherever they have appeared among the 200,000,000 of Africa, the stirrings of civil and religious freedom among the peoples of South America, and the revolutions in Turkey and Persia, are facts with which every intelligent reader is familiar. No man whose mind is open to the truth and who is familiar with world movements, any more doubts the recent spiritual awakening and the present restlessness of the pagan world than he disputes the disappearance of the political barriers which kept the Church out of pagan lands for nineteen hundred years.

Pagan faiths are powerless to relieve this restlessness. Christ alone delivers from the guilt and power of sin; he alone brings peace to the human heart; he alone makes possible individual and national regeneration. The world-wide restlessness of paganism is a world-wide opportunity for Christ.

This world-wide and world-known disappearance of political barriers, and the craving of pagan hearts for more light and life, bring the whole Christian world and the whole pagan world into a life and death struggle for the first time in human history; it constitutes the greatest crisis which has confronted the Christian Church since the days of the Reformation.

How to Meet the Crisis

Turning to the needs created by the crisis, Protestantism now has in the field 15,000 missionaries. Accepting the standard of one missionary for each 25,000 of the unreached popula-

* This tract from the Methodist Episcopal Church Board of Missions is an illuminating and inspiring account of the world-wide call of God to men to-day.

tion, these, under God, may suffice for the evangelization of 375,000,000. The Christian Church needs 25,000 more missionaries for the evangelization of the 625,000,000 not yet provided for.

But it is as foolish to send missionaries to the field without tools to work with as it is to send men to the forest without axes to fell the trees. We must raise funds to provide homes for the missionaries, churches, school-houses, hospitals, and printing presses; we must help support native workers until we can develop a native constituency. These needs demand heavy expenditures outside the salaries of the men and women on the field; and the supplying of these needs is an imperative condition of success. Printing presses are essential for the wide dissemination of the Gospel and the development of an intelligent church-membership; one great cause for the success of missions is the fact that the missionaries are usually the most intelligent people in the pagan lands. Hospitals in all lands are demanded on the ground of mercy; and in many lands they are the John Baptists preparing the way for the Gospel. Schools and colleges are necessary, not only for an intelligent constituency, but for the training of ministers and teachers so that our churches may soon become self-propagating.

Failure to Reinforce

All missionary authorities are practically agreed that every hospital on a mission field should have at least two physicians, so as to provide for evangelistic tours in connection with the medical work for the treatment of people in their homes, for critical operations, for the inevitable illness and the necessary furloughs of the physicians. Out of twenty-one hospitals in China, only eleven have two physicians, and the hospitals in other fields are not so well equipped as those in China. On account of the illness or death of the physicians, hospitals treating thou-

sands of patients a year have been compelled to close their doors. Such action not only leaves a plant, with its heavy equipment, idle, and the needy dying for lack of care, but it seriously discredits the Church in the communities where such patent failures take place. To avoid a disaster one physician is transferred from the hospital where two physicians are located to the vacant hospital, wherever this can be arranged. Sometimes distance or differences in language make such relief impossible, and in all cases such a transfer throws a double burden upon the physician left in charge of the larger hospital. In one instance during the present year a transfer has left one physician to treat on an average a hundred cases a day, the cases in one single day in May, 1910, numbering 163. How long may the Church expect that physician to bear the strain before retiring with broken health?

On the other hand, physicians have been sent to mission fields without hospitals having been erected and left to establish such a medical plant as may be possible in a native mud house or to secure from people thousands of miles distant the funds with which to erect a hospital. Naturally, such physicians are transferred to vacant hospitals wherever practicable. But sometimes the transfer of a physician who has no hospital leaves one or more missionary families and a native school numbering two or three hundred students without any medical care. Cases can be given of missionary families with a school numbering more than a hundred students, three days' journey from the nearest physician. If an epidemic breaks out in the school, a messenger must be sent on a three days' journey for the physician and the epidemic has six days to run before the physician can arrive; and if he spends only a single day at the school his visit keeps him seven days from his own work. At other times the size and importance of a city and the success of the physician in gaining access to the city renders his transfer unwise, even tho he is

obliged to work there without a hospital.

The reason missionaries continue to enter cities without hospitals is that in many cases they are the only persons who can gain access to these cities. The reasons why they keep as many hospitals as possible open, instead of concentrating their efforts upon fewer centers, are: first of all, the crying needs of the multitudes who appeal to them for help; second, the fact that discounting of all our work before the eyes of the pagan communities inevitably follows the closing of a hospital; and, third, the sad but indisputable fact that such medical work, pitiable as it is, so infinitely excels native medical practise, that our hospitals are serving as models of healing and sanitation in every pagan land where they are established. But we submit that our people at home ought not to leave our physicians going to the field to struggle unaided against such fearful odds.

Crying Need for Teachers

What is said of hospitals applies with greater force to our schools and colleges, for the latter are more numerous and more essential to our final success than the former. All our day schools and many of our boarding-schools are manned by native Christians. In some cases this is due to the fact that we have developed native leaders competent for these heavy responsibilities; but in many cases the lack of supervision is due to the fact that the missionary in charge of a school has either died or has been sent home in broken health, and we have been compelled either to close the school or to put a native teacher in charge of it. Even more pitiable, because far more common, is the strain which we are putting upon missionaries through the rapid increase of pupils with no corresponding increase of missionary teachers. So eager are the young people for Christian learning that scores of cases may be cited in which students bring back to school additional students and beg the privi-

lege of putting up bunks on the side of a room seven by eight feet in dimensions, so that the room may accommodate four students instead of two for which it was intended. In other cases, students are sleeping on porches and in recitation rooms and in native houses with mud floors and walls and small paper windows—all for the privilege of entering the school of the foreign teacher. Under these circumstances few missionaries can persuade themselves to send back the students to their villages of pagan darkness.

The rapid increase of students in many cases results in breaking down the foreign teacher. In one case a missionary in a college taught ten classes a day giving each class a half hour's time in order that he might furnish instruction to the large number crowding the building; in addition he was required to serve as treasurer of a large mission, and, not having been trained as a bookkeeper, this work took a third of his time; because no other missionary could be spared for the service, this teacher was compelled to become the college pastor, preaching twice on Sunday and conducting a prayer meeting with an attendance of 600 persons; presently the district superintendent broke in health and this professor was compelled to take charge of the district and oversee the work of the native pastors, so far as he could do so; then the president of the college was called away and the professor was compelled to assume additional burdens in order to keep the college running. What wonder is it that this missionary broke in health and had to be sent home? In another case a missionary was in charge of a school of 300 boys, treasurer of the mission, pastor of a city church, and superintendent of thirty groups of native workers who went out each Sunday to preach Jesus to the native people, and, in addition, superintended the erection of new buildings. Another missionary who is superintendent of a district embracing 5,000,000 people

with a dozen pastors under him, is president, and the only foreign teacher of a theological school in which he is preparing some twenty men for the ministry, and has at the same time the presidency of a college with all its varied duties. In one more case a missionary is principal of a school in which he teaches sixteen hours a week, is pastor of the native church, is superintendent of six other schools within in a range of forty-five miles from his home, and is district superintendent of a large district. In not all of our schools and colleges are the teachers so overloaded, but cases of undermanned institutions and overworked teachers can be multiplied until every school and college in the foreign field has been described.

Here again the question will be asked by men in the home field: Why overtask yourselves in this matter? Simply because there has been a great change in public sentiment in pagan lands within the last twenty years—within the last ten years—within the last five years—within the last year—and the people are crowding upon us for help; and you at home have not had time to realize these rapid advances on the field and to furnish us with the needed reinforcements. We prayed for these opportunities years and years and waited for them; at last the opportunities have come; and if we let them pass we are not sure that they will ever come again; nay, we are quite sure that many of them never will return. Above all, even with such scant means, and with our lack of workers, we are offering education far superior to the education which pagan governments can offer

and our schools are fixing the standard and moulding the higher education of empires.

The Heaviest Load

In addition to these tremendous burdens, there is another responsibility which rests more heavily upon the hearts of missionaries than their daily tasks, namely, their responsibility for securing funds for the maintenance of their work and workers. In some mission fields last year, the Board of Foreign Missions was unable to appropriate a dollar for the support of schools or hospitals or native pastors; in not a single field was the appropriation sufficient to cover these absolute essentials. For the missionary who lives six thousand to twelve thousand miles from the friends at home—to whom his appeals for financial aid must be made—to be compelled to resort to the written page, to feel unable to place in writing any picture of the needs which confront him on the field, to know that not only the comforts but the necessities of those who are risking their lives for the sake of the Kingdom depend upon his efforts, and then to wait, week after week, and sometimes month after month, for a response to his letters, and at last to receive the blighting news: "We can not help you this year"—this heart-breaking experience brings more sleepless nights, and causes more gray hairs, and results in more breakdowns upon the field than any other single task committed to his care. From facts such as these may be gained some impression of the crisis on the mission field to-day.



A MUTE APPEAL—GOLD OR GOD

WORLD-WIDE MISSIONARY NEWS

A New Advance in Cairo

CAIRO, the home of the great Azhar University, is the intellectual center of Islam. To Egypt Moslems come from all over the world to study the tenets of their religion, and from Egypt men and literature are scattered to disseminate the religion of the Crescent in every land of the Orient, and even in the Occident.

Dr. Samuel M. Zwemer, one of the founders of the Arabian Mission, and the man on whom has fallen the mantles of Raymund Lull and of Henry Martyn, has been called to Cairo to establish there a center for the training of Christian workers among Moslems, to work directly among Azhar students, and to help prepare and scatter Christian literature to all Moslems through the Nile Mission Press. The sum of \$15,000 has recently been given for the purchase of a site for this mission press, and at least \$50,000 more is needed to erect and equip a building—a small sum when we consider the power and influence that will be exerted from this center. Already the Nile Mission Press has proved its great efficiency to supply the needed literature for Arabic-speaking people. The tracts have been called for in some twenty or more countries, and they have found readers in Malaysia and in Central Asia and Africa, and in every province of China. Study the map on the cover, and then read the telegram prepared by the statesman, Dr. Charles R. Watson, secretary of the Board of Foreign Missions of the United Presbyterian Church. The telegram was sent to a meeting of the American committee of the Nile Mission Press, and voices in emphatic and condensed form the opportunity now presented to influence Islam from such a center as Cairo:

"Dominant impression of my recent visit to Levant was that a new day of

unparalleled openings for work among Moslems has dawned. We must attempt great things, meeting present opportunity and arousing Western Christendom to neglected task. Prayer has disintegrated stolid indifference of Islam. Time has come for aggressive action. No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the *printed page*. May your meeting set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."

Missionary Conference in Persia

PERSIA, small and lying off the beaten tracks, has not attracted as much attention in the missionary world as in the political; but the awakening which has gone on there during the last few years is no less real, and the opportunities and the need for a forward movement on the part of the Christian Church are no less important. Eighteen years ago the missionaries working in northern Persia met in conference, and it was hoped that a second conference would meet again soon, but that hope was long unrealized. This year, however, after several years of discussion and two years of definite planning, another intermission conference was held in Hamadan, Persia, July 15th-28th.

Persia presents the extremes, perhaps, of mission comity and the lack of it. In the Nestorian field around Urumia, in addition to the American Presbyterians who have been longest on the field and have the largest work, there are numerous small societies and committees at work, often with but one or two native workers, supported by independent committees in America or England. Throughout the rest of the field, especially in the work for Moslems, there is a definite division of the territory between the two missions of the American Presbyterian Church

and the Church Missionary Society, while the London Society for Promoting Christianity Among the Jews has stations in Ispahan and Teheran which work in harmony with the English and American missions respectively. The committee which planned the conference invited not only the missions of these three societies, but also the Arabian Mission in the Persian Gulf, the Church Missionary Society Mission in Bagdad, and the Western Turkish Mission of A. B. C. F. M., and representatives of the great interdenominational societies to take part. It was a great disappointment that the disturbed condition of the country and other unexpected occurrences prevented some who otherwise would have been present, especially the official delegates of the Church Missionary Society Mission, from attending. Nevertheless, 29 official delegates and two corresponding delegates, including six missionaries from the Western Persia and 19 from the Eastern Persia Mission of the Presbyterian Church, Rev. Marcellus Bowen, D.D. and Mrs. Bowen representing the American Bible Society and the Western Turkey Mission, Mr. G. D. Turner representing the Y. M. C. A. of India, and Rev. J. L. Garland, of the London Jews Society, in addition to an unofficial representative of the Church Missionary Society, were present.

The papers and discussions of the program included consideration of questions arising out of the presence of the old Christian communities in Persia, but the main emphasis was laid upon the work for Moslems and the opening doors which are before us in this field. Altho there is still no legal religious liberty, the day has passed when missions need hesitate to work openly for Moslems, and with the growth of a spirit of tolerance or indifference among the people themselves the dangers to Moslems who accept Christ are much reduced. The great surprise of the conference was the great amount of work already being done for Moslems, and the number of conversions reported from all

parts of the field. Even those missionaries who have had most opportunity for work among Moslems had failed to realize how wide-spread was the spirit of inquiry which recent events have stirred up among them, and all took courage from the reports received.

This new opportunity and the increased toleration has led to certain changes of policy. The Church Missionary Society Mission, which has hitherto laid great stress upon medical work as an opening wedge in work for Moslems, is now beginning to call for schools. The American missions, which have always depended more upon school work, are not only pushing forward into higher education in an attempt to establish a college in Teheran, but are also laying plans for a more aggressive campaign of direct evangelization, besides pushing out into the heretofore practically closed districts of northeastern Persia, along the Afghanistan and Turkestan frontiers.

Naturally, such a conference gives an opportunity for unification of plans and methods, and promotes a spirit of cooperation. During the sessions of the conference, a large committee, composed of those members engaged in educational work, was busy preparing standard curricula for all mission schools in Persia, and a committee is to be appointed to continue this work. At the same time, another committee preparing a statement of requirements for baptism which was approved by the conference and referred to the various missions for adoption in the hope that we may attain greater uniformity in this regard also. Finally, a continuation committee was appointed to consider the matter of developing a national church for Persia and cooperation in publication, especially in the publication of a Christian newspaper in Persian. In accordance with recommendations of the conference, this continuation committee has appointed a subcommittee to prepare uniform courses for training workers and the books needed for

such courses, and is urging upon some of the great literature societies the need for Christian literature in Persian and Turkish.

Not the least benefit of such a conference, especially in a country like Persia, where travel is difficult and Christian workers from home seldom visit the missionaries, is the spiritual uplift which it brings to the missionaries. It was, as far as the writer has been able to learn, fifteen years since any Christian workers, outside the missionaries of neighboring societies, have visited the Eastern Persia Mission, and the same is practically true of the other missions. It was doubly helpful, therefore, to have with us Rev. and Mrs. Bowen, from Constantinople, and Mr. Turner, from India. The latter, especially, coming as he did from the spiritual awakening in the Punjab, brought messages of especial helpfulness and inspiration. His addresses led to a deeper heart searching on the part of missionaries, and renewed consecration which, perhaps, will have more influence upon the evangelization of Persia than the specific resolutions which were passed.

J. DAVIDSON FRAME, M.D.
Resht, Persia.

MOSLEM LANDS

Troubles Increase for the Young Turks

THE rule of the committee on Union and Progress is increasingly distrusted and more openly attacked. Minister of War, Shefket Pasha, the news dispatches say, has resigned in disgust over the unreliability of the army. Desertions of soldiers and alienation of civilians spread. The last elections have not helped the committee, since they are commonly understood to have been accomplished by fraud and oppression. The deportation of Italians from Turkey both increases Italy's irritation and disturbs business in the empire. War taxes are excessive; it seems that peace must soon be obtained, for Turkey's finances are in desperate shape. The insurgent movement in Northern

Albania is spreading with great rapidity. On all sides soldiers are deserting the army and joining the revolutionists. Officers and men who have not deserted yet refuse to fight against their country. Southern Albania seems ready to make common cause with the North.

A Religious Paper for Turkish Christians

M. R. AWATENARIAN, a Turkish Christian in Bulgaria, publishes a paper for Moslems entitled *Churschid*, sending 3,000 copies into Turkey, where he cannot himself go because of the murderous threats of Mohammedans. He also circulates another 3,000 among the Mohammedans of Bulgaria. Edhem Ruhi, a Turkish editor, is holding meetings of protest in the mosques of various Turkish cities, urging the government to forbid the paper to the mails. On the other hand many Mohammedans are reading the review with great interest. One writes: "The peasants come in crowds to the news-stalls to read *Churschid*, or to listen to its reading, and it is soon sold out." A Moslem university teacher has sent this message to Awatenarian: "It would be superfluous to write that your newspaper brings us what we most need at this time. With my whole heart I hasten to wish you joy," and another Moslem continues "I have accidentally read your paper in a *café*, and I pray God the Highest that it be spread everywhere and be unhindered in its course. I feel it my duty to subscribe."

Work for Jews in Palestine

D. R. MOSSENSOHN has raised \$30,000 from American Jews for an expansion of the Hebrew Gymnasium or Academy at Jaffa. The Palestinian Music School at Jaffa is, except the recently organized branch school at Jerusalem, the only music conservatory in the Levant between Constantinople and Cairo. The teachers are from conservatories in Berlin, Vienna, Paris and St. Petersburg. Eighty pupils are now studying there, 50 of

them as pianists. Frau Dr. Ruppin is the indefatigable helper of this new Zionist enterprise. A new agricultural monthly in Hebrew has just been started in Jaffa. Mr. Nathan Strauss, of New York, who has recently been in Palestine, has established a Health Bureau in connection with the agricultural experiment station at Atlit. Its purpose is to systematically fight malaria and other endemic diseases of Palestine. He has also set apart 50,000 fr. yearly for three years to establish a people's kitchen in Jerusalem and has presented the Industrial Art School in Jerusalem with 50,000 fr.

Palestine a Strategic Mission Center

A SHORT time ago the Church Missionary Society sent a special deputation to Palestine that its two members might take counsel with the missionaries there and others and advise the society regarding its future educational policy. The deputation visited nearly all the stations and saw nearly all the missionaries and, on its return, reported that the work of the Church Missionary Society in Palestine needs strengthening. Palestine is not a little shut-off country with only sentimental claims to attention. It is an organic part of the Moslem lands which fringe the Eastern seaboard of the Mediterranean and whose capital is Constantinople. Anything affecting Palestine affects the larger unity of which it forms a part. To slacken or retrench there in missionary effort, is hailed as a retreat of the Cross before the Crescent and means injury to the cause of Christ and dishonor to Him in the whole region.

The deputation emphasized the fact that an idea seems to prevail that Palestine is teeming with evangelical societies. It is true that their list is long and seems more than adequate for the limited area, but their strength is comparatively small, so that the Church Missionary Society has a most important sphere of much needed service. Palestine grows more and more

important as a religious center for Moslems, Jews, and Christians. The old-established stations of the Church Society at Jerusalem, Gaza, Nablous, etc., afford strategic positions for reaching the Moslems and the Jews, who are settling in Jerusalem and its neighborhood.

Good News and Evil from the Holy Land

IN Palestine the relations between Mohammedans and Christians were strained in consequence of the Turco-Italian war; the government, however, did their best to prevent trouble. At Jaffa an anti-Christian mob was dispersed by soldiers in November. About the same time at Nablous, where news was circulated of a great victory over the Italians, thousands of people paraded the streets after prayers in the mosques. Happily the excitement was kept within bounds. There is keen persecution; converts are retained in prison on trumped-up charges, and redress can not be obtained. The society's chief educational institutions are the English college and Bishop Gobat school at Jerusalem, girls' boarding-schools at Bethlehem and Ramleh, a large day-school at Gaza, and an orphanage at Nazareth. Miss Nina Blyth, daughter of the Anglican Bishop in Jerusalem, has observed that "few as the actual conversions are, there is a tolerance of Christianity creeping in widely among the Moslems whose children go to mission schools, while the children themselves learn to read and appreciate the Bible." She adds that "in the girls' schools we find that the Protestant children are the most bright, then the other Christians, then the Moslems."

C. M. S. Gazette.

A Boycott in Persia

MISS A. W. STOCKING writes from Teheran: "The month of December was an exciting time in Teheran. On December 1, Parliament rejected Russia's ultimatum, facing the horrible alternative of Russian occupation. The bazaar was utterly closed and a boycott placed on every-

thing Russian. As Russia is the chief source of supply for scores of articles in common use by the Persians, this boycott is a serious inconvenience to the people. It is very hard to go without overshoes in muddy, winter weather, and to a tea-drinking people like the Persians, coffee, with honey instead of sugar, is a mighty poor substitute. Russian collars have been in general use by Persian gentlemen, but if a man appeared in the streets with a Russian collar, it was snatched off by passers-by and burned on the spot. Riding in the tram-cars, tho the company is nominally Belgian, was for some time prohibited. A young boy who works for Mr. Douglas, in ignorance boarded one of these cars, but jumped off in a hurry when a gun was fired at him."

Scores of Girls Becoming Christians

FROM the same pen we learn: "One of our great blessings this year is that we have four Christian Persian women teaching the Bible in our school. These are all baptized women converts from Islam. One is a girl who has not yet graduated, two graduated last June, and the fourth is a woman from Ispahan, whose story is interesting. She became a Christian four years ago and was baptized by the English missionaries down there. Her niece, who has lived with her since infancy, also became a Christian, but unknown to her father, who is a very fanatical Moslem. Because the girl's father was planning to arrange a marriage for her with some Moslem the aunt fled with her to Teheran last fall. The girl has been baptized since she came here, is a bright, promising student, and we hope great things from her.

"The Armenian girls of the upper classes, over 20 in all, have formed a Junior Christian Endeavor Society, which meets every Wednesday afternoon in the reception room of the school, the small room of the chapel being in use at that hour. Miss Allen meets with them. We are very happy over their society and earnestly pray

that it may be the means of making these girls earnest, active Christians, with the burden of the Persian girls in their hearts. There are nine Moslem girls who profess belief in Jesus Christ as their Savior, and eight of them, at least, wish to be baptized if their parents' consent can be gained. Most of these were interested last year, and we are praying and expecting that there will be others this year. There are inquiries in the boys' school, also, and to me the work looks very encouraging."

Poor Little Mothers

M R. WILLIAM F. DOTY, who was formerly consul at Tabriz, Persia, says that one of the most pitiful sights which he beheld in that city were the little mothers, not more than 13 years old, with tiny babies in their arms, standing every few feet along the street. These little mothers had been thrown out of their homes by their husbands and were forced to ask alms of the passersby in order to get food for themselves and for their babies. The cruel laws of Persia make it possible for little children to suffer thus, and Mohammedanism has no regard for woman. The preaching of the Gospel will bring it about that these little girls of 13 years will be allowed to be children, instead of mothers, and to attend school, and to play like children. Much good work is already being done by our missionaries, but much more is needed.

INDIA

Centenary of American Missions

FEBRUARY 12, 1813, there arrived in Bombay the first American missionaries to India, Gordon Hall and Samuel Nott. They had been ordered out of Calcutta, whither they had first gone with three others, two of whom, Adoniram Judson and Luther Rice, turned aside to Burma, and began the great work of the American Baptist mission in that country, while the fifth, Samuel Newell, burying his wife and child on the Isle of

France, ultimately followed his comrades to Bombay. The coming of Hall and Nott to Bombay was, therefore, the beginning of American missions in India. They were the pioneers of the American Marathi mission and of the American Board, which later established also missions in Ceylon, in Madura, in Madras and in Arcot, the third of these having been closed after a few years and the last having been transferred to the American Dutch Reformed Church. Preparations are being made by the missionaries of the American Marathi mission to celebrate the hundredth anniversary of its founding.

What the Visit of the Empress Did

AN English exchange says: "No one can say what it means to the women of India, especially the Mohammedans, to see Queen Mary stand by the side of the king-emperor during the coronation festivities. To the down-trodden and much neglected women of India she must have been a living illustration of what Christianity does for man and woman. The public appearance of the empress of India should prove a help to the work of Christian missionaries among the women and girls of India."

A Missionary Mother

THE tragic story of the death of Dr. Theodore L. Pennell will not soon be forgotten (see *MISSIONARY REVIEW*, June, 1912, p. 475). The *British Medical Journal* tells how his mother influenced his missionary career.

His father died when he was an infant, and his mother, a proficient linguist, devoted her whole life to the education and encouragement of her son. The work of a missionary was set before him from boyhood as the highest career which he could undertake. He was led on by her to study the lives of great missionaries and explorers, until his missionary enthusiasm was so deepened that he desired to go abroad at once. Then his prudent mother persuaded him to take

up the medical course first and to wait until he was well fitted for his task. In 1892 he went out to India as an honorary medical missionary under the Church Missionary Society, and in 1893 he was appointed to Bannu. There he opened up the grand work for the Master among the wild tribes of the Afghan frontier, to which he gave his life.

Mrs. Pennell accompanied her son to the mission-field, when he entered upon his great life-work. She devoted herself there, as she had previously done at home, to the support of the various works in which her son was engaged. Like him, she desired to identify herself with the country to which she had gone. At the Afghan frontier mother and son labored together with singular love and devotion for each other for nearly 16 years—not once returning home. There Mrs. Pennell died in 1908, the faithful, loving mother of a great son and missionary hero.

Religious Literature in India

THE peculiar aptitude of the people of India for theological and metaphysical speculation is truly remarkable. Therefore, one need not be surprised at the continuous growth of religious literature in that country. According to *The Young Men of India*, the publications on religion and religious philosophy in the Bombay Presidency increased from 383 to 403 during the last official year and are 25 per cent. of the total publications of the Presidency. In the United Provinces the number of religious books, prose and poetry combined, rose from 536 to 681, or by 40 per cent. In the Madras Presidency more than one-third of the total number of publications were concerned with religion, and in the Central Provinces, one of the most backward areas, where the total number of publications was only 144, 42 were religious works, as against 10 poetical, 34 educational, 5 geographical, and 23 philosophical.

How the Gospel Brings Light**CHINA**

AN interesting comparison of the literacy and illiteracy in various religious divisions of the city of Madras, is found in the *Christian Patriot*. The standard is the ability to read and write a letter in the native language. The proportions are as follows: Hindus, 40 per cent. of the male population and 9 per cent. of the female; Mohammedans, 38 per cent. of males and 7 per cent. of females; Christians, 60 per cent. of male and 50 per cent. of females. "Education, with all its defects in India, is the key to progress. Women form one-half of every community. Ninety-one per cent. of this Hindu half and 93 per cent. of the Mohammedan half still lack this key. The Christians with 50 per cent. of their women literate must forge ahead, whatever be the disadvantages with which they start."

Buddhism Waning in Ceylon

THE Singhalese are Buddhists, and the opposition offered by the priests of that religion to the evangelists has been very bitter and persistent for many years past, and is much encouraged by the support of certain Europeans who profess to admire Buddhism and to think it in some respects preferable to Christianity. Several Europeans have even gone so far as to embrace Buddhism, and a German last year was set apart as a Buddhist priest, the fourth of his nationality to take that step. Notwithstanding these encouragements to Buddhism, the missionaries report that the people's faith in it is waning, that there is a growing dissatisfaction with the priests, and that a spirit of inquiry, especially among the young men, is springing up. Copies of the Scriptures have a ready sale. A priest was numbered among the inquirers, and so was a teacher who had been employed in a school opened by the Buddhists as a rival of a mission English school.

Tokens of Evil Appear

No one need be surprised to hear that the new Republic is regarded as passing through a crisis by some of its friends. There are several important questions involved. Some disposition appears upon the part of the province of Canton to declare its independence, and to take as many of the provinces with it as possible. There seems never to have been a full and formal recognition of a stable government by the Powers. The president of the Republic also claims that peace has not been restored. Political parties have made their appearance, and there is danger of internal jealousy and discord, and so attention is being drawn from the great questions of national and international interest to petty partisan affairs. One of the outcomes of this condition is the resignation of the Prime Minister, Tang Shao-ji. He is at present severely criticized, whether justly or unjustly, remains to be seen. It is asserted that he has been very arbitrary, and in dealing with the great question of the loan, he has been uncertain and changeable.

Christian Men in High Places

It is said that with two exceptions all officials in Canton under the new government are Christian men. Mr. Chung, head of the Canton Christian College, was in the United States during the revolution. Immediately upon his return to Canton he was sought as chairman of the Board of Education at a salary of \$4,000; the college was giving him \$900. At once he made this proposition to the college: "Allow me to retain my position and salary as head Chinese teacher in the college, but give me time to direct the Board of Education in this work, and I will take my salary of \$4,000 in that position and turn it over to the college."

The New Era in China

MISS E. C. DICKIE, in the *Assembly Herald*, tells of a Buddhist nun who came to a women's meeting in Ningpo to have the "doctrine" talked to her. She is only 25 years of age, she had spent 18 years in a nunnery. Last January, on a small boat and going to the country, she met a Bible woman who talked with her of the true religion, and told her of the women's classes where she could learn to read the Bible for herself. At last she came to the women's meeting, eager to learn, and she gladly listened to the missionary and the Bible women. She had already decided to leave the nunnery and spent the night with the Bible women, going to church with them and apparently in earnest in her search after the truth. Then she went back to the nunnery for her clothes and bedding, and she intends to join the class for women at Yu-Yiao at once. She told of two other nuns eager to leave with her.

Everywhere, says Miss Dickie, it is apparent that interest in Christianity has been awakened, and men and women and children are eager to listen. The schools are full, and the women's meetings are more crowded than ever before.

Four Cheering Facts

1. The first president of the provisional republic of China, Dr. Sun Yat Sen, is a Christian. He is the product of a missionary school maintained by the Church of England in Honolulu. He is the chief organizer of the new republic and has worked for it steadily for 20 years.

2. The man who did the chief work in framing the tentative constitution for the new republic is a Christian, and the son of a Chinese clergyman of the Church of England mission. He is a graduate of Yale.

3. The secretary of the late board of foreign affairs at Pekin, W. W. Yen, is a Christian and a churchman. He is the editor of the standard Chinese-English dictionary. He was sec-

retary of the Chinese Legation at Washington. He is a graduate of St. John's University, Shanghai.

4. The graduates of two great church universities in China, St. John's, Shanghai, and Boone, Wu-chang, are centers of influence and leadership in the new movement.

Manchu Women Astir

AMONG the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until the recent revolution the ruling race. They possess their own tribunals and every official document had to be translated into their language. Efforts have repeatedly been made by missionaries to reach them with the Gospel, but with very little success. Present conditions, it is hoped, may be more favorable, and Miss M. I. Bennett, working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old régime they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like. For the past few weeks, Miss Ramsay has been helping with visiting among the Manchu women, and at North St. church. We are very much handicapped for lack of more workers—it is almost impossible to keep in touch with all our people who come to us for teaching, much less to open up fresh work, and many districts have not been visited for nearly a year, as there is no one free to do any itinerating.—C. M. S. Gazette.

Chinese Moslems Astir

M. HERBERT RHODES writes home that the Mohammedans in China are awakening to the need of strengthening and extending their faith. For this purpose they have started centers in from 10 to 13 provinces where mullahs are to be trained for Moslem propaganda. There are, as is well known, millions of Chinese

Moslems and that not only in West China. "Having personally visited some of these centers and seen the enthusiasm which is being shown for training the future leaders of Chinese Mohammedanism," says Mr. Rhodes, "I must earnestly warn the Lord's children not to neglect Islam in China longer."—*Record of Christian Work.*

Crowds Hearing the Message

"THE present opportunities for preaching the Gospel in Nanchang city and district," writes the Rev. Francis C. Gale, "are simply wonderful. Truly, as the Chinese express it, God has opened a large door for the spreading of His truth. All the chapels are crowded. If any church at home should be so crowded at each service as are our church buildings here, the official board would not hesitate one month in inaugurating plans for enlarging their present building. It isn't necessary to do that here if the building is fairly commodious. All we have to do is to dismiss the crowd and after a few minutes begin over again. Yesterday afternoon Central Church was filled at three o'clock service, and at the close we started for home, when at the door we met many who wished to enter. We reentered, began singing a hymn and conducted another preaching service to a different crowd. I used to wonder as I read the Gospel how the Lord could stand the crowd so much of the time. Well, in this preaching of His Gospel one feels bad if there isn't a crowd to listen to the message. I don't know how it is in America at present, but let me assure you Jesus is at least getting a hearing in China these days."—*World-Wide Missions.*

Tibetan Christians

A NEW hostel in connection with the Church Missionary Society's high-school at Srinagar, India, has just been opened. The first two boarders admitted were Tibetan Christians sent by the moravian Mission at Leh. One is the grandson and the other the

nephew of a Buddhist monk, who, years ago, invited the Moravian missionary to see him at his monastery when he was dying, and told him that he was a Christian at heart and wished his son to be brought up as a Christian. The son was sent to the Srinagar high-school, and now his son has entered it.

Tibet's Condition and Need

ALMOST all the missionaries in West China have found it necessary to leave the troubled districts for quieter parts, so that the workers of the China Inland Mission on the Tibetan frontier have retired with the exception of one young man, Robert Cunningham. He is now the only one left in an immense district, which he calls "Traq ti," (grass country), but which is called "Kwanwai," outside, i. e., outside China proper, by the officials. The district is as large as the States of Mississippi and Alabama together and comprises just five per cent. of the whole Tibetan plateau, where there is not one mission station. It has a scattered population of only 1,000,000, who, however, have as much need of the Gospel as others. It has never had more than two Protestant mission stations with eight workers, while there were four Catholic mission stations already in 1906 (now there are seven), which are developing as fast as they can during this period of uncertainty. Until 1906 this whole region was, speaking generally, closed to the missionary, who was permitted along one road only, with many restrictions. Gradually, however, the territory was opened, until now, after it has been put under 23 magistrates, the Chinese officials feel that they can properly protect the missionaries in almost any part of the country. In each one of these 23 districts many Tibetans are living. The villages are small and often far apart, but there are also nomads in every available place, feeding their flocks. Some districts contain many factories, while others are almost entirely agricultural. It is true that each

one of the centers of these districts is about five days' journey from the center nearest to it, so that stations would be at least five days apart, a long distance, and traveling is very difficult. But is that a reason for leaving this large country, with but two districts out of 23 occupied, and one of the two now without a missionary, and the numerous Tibetans in the districts without the Gospel? Tibet proper can be reached at present only by bringing the Gospel to the Tibetans scattered outside its confines and sending it through them to their friends and brethren.

A Lama Baptized at Poo

ON Easter Sunday morning there was baptized at Poo, the Moravian station at the Himalayas, a young Tibetan Lama, Youtan. After a great struggle he had asked for instruction preparatory to baptism, and while he was under instruction, powerful influences were at work to keep the young man back from taking the decisive step. One rich farmer said to him: "Why should you become a Christian? You are a Buddhist Lama; stay with us, and you will be much better off than among the Christians." Others tried to induce him to join them in frivolity and sin, and pictured to him Simla as a land of delight and luxury, until he was almost persuaded to journey thither. But his Christian teachers heard of these temptations always in time to warn Youtan. They often and earnestly prayed for him, and in answer to their prayers Youtan grew in the knowledge and the wisdom of God. Like a child, he looked forward to his baptism, sometimes filled with fear, but always trusting and praying. Thus the day of his baptism arrived and he publicly attested his faith in Jesus Christ as his Savior and Redeemer. He received the new name of Trashi Tarnyed, i. e., "Blessed he who has found salvation," which he himself had chosen.

Youtan has learned the trade of a joiner, in order to be able to earn his living independently. He has now re-

turned to Kyelang, the neighborhood of his old home.

JAPAN—KOREA

The Strength of Non-Christian Religions

THE Tokyo Christian reports that there are 82,000 Shinto priests and 101,000 Buddhist priests in the empire; that 95 cities, each having a population of from 10,000 to 50,000, are without a missionary. According to this report, there is room for more missionaries, more native workers and better equipment. The missionary must be supported. This is only part of the necessary arrangement. He must be equipped with buildings, native helpers, funds for printing and distributing Christian literature, etc. A missionary without proper equipment is like a soldier without an armor, like a farmer without horses and farming implements, like a bird with its wings locked! We need some real, big-hearted Christians, who will give sums of money which will enable us to establish mission plants worthy of the cause of the Christ.

How Family Worship Is Conducted

THE *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than 15 minutes. The whole family assembles at 6:45 A. M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny.

Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the meeting at the breakfast table to worship God.

Are the Japanese Persecutors?

THERE is some confusion and conflict in the representations which have been made as to the spirit and conduct of the Japanese officials towards the Koreans in prison under charges of sedition. Bishop Harris, of the Methodist Episcopal Church, who has intimate acquaintance with the conditions in Korea, and whose sympathy with native Christians and missionaries can hardly be questioned, appears to think that there is danger of doing the Japanese injustice and of creating a prejudice against them which may have little to stand on. In a published letter he says: "I think the charge that the police forced the accused under torture has not been proved. The head of the police, General Akashi, denies flatly that torture has been used. So does the government general. I call attention to the charge that the Japanese authorities seek to weaken or oppose Christianity. The opposite is the truth. The government general of Chosen has for eight years past granted annually to the Korean Y. M. C. A. the sum of \$5,000 in aid of the work under its care. The missionaries have been protected in person and property and have pursued their work in all parts of Korea during the days of unrest and even war."

NORTH AFRICA

Methodist Progress in Algeria

THE development of Methodism has been rapid in Oran, Algeria, in the last year," writes the Rev. William E. Lowther. "We came to this city as strangers less than a year ago. To-day we have a mission hall, where services are held every week in Spanish and French. The attendance is so large that we must have more room and we are planning to open two branches in the city. A Spanish as-

sistant from Spain is to arrive soon to help in the development of the work. We have two Sunday-schools that are well attended and a night-school to help the newly arrived young Spanish immigrants to learn French. Our hands are full and to keep up with opportunity we need not only the Spanish assistant, but also a young man to begin work among the large Arabic population that have never come in contact with a missionary speaking their language. The future is bright for Methodism in Oran, and Oran is the gate to Morocco."

Massacres of Jews in Morocco

M. HERBERT JACQUES describes in the *Matin* of Paris, the plundering of the Mellah, or Jewish quarter, of the Moroccan city of Fez. Twelve thousand persons were rendered homeless. Not an article in any shop, not a remnant of furniture remained after the mob had finished their work. Everything which could not be carried off because of its size was simply broken to pieces on the spot. Two thousand soldiers took part in the plundering, which lasted three days. In whole streets the rubbish reached to the height of the first story. The most violent earthquake could not have produced a more terrible picture. When the first day's plundering was ended the mob threatened to return and finish the work by massacring the entire Jewish populace. Most of these, however, succeeded in escaping to the French camp at Dar Debibagh; where they have been encamped and are for the present supported by Jewish subscriptions from Europe.

A Moslem Call to Arms

DER ISLAM prints a translation of the proclamation issued by the Sheik of the Sinussi order—the great Moslem secret society of the African desert—in which the faithful are urged to oppose Italian advance in Tripoli. It is a curious document, which recalls the Saracen phraseology of the crusader novels of Walter

Scott. Death in the Holy War is declared to be "the deepest longing of a man of heart since it signifies true life and by God's grace the last step to the presence of God." Salvation and prayer are called down "on all who extend the dominion of the faith with the sword's sharpness," fulfilling the Koran's words, "Battle with unbelievers whom you find about you." "For Paradise lies under the shadow of swords; the martyr feels death only as a light pressure of the finger when he is filled with the hot desire for it. The breath of Paradise fans him and houris seek to draw his gaze on themselves when he lies wound-covered. Up then, worshipers of God! Free heart and honor from the unbeliever's hands! Wash the garment of your manhood from this stigma and pour wealth and blood into the fight. God has commanded the *Jihad* (Holy War). Let none rest till arms are laid down! Endurance! Endurance! God is near to help."

WEST AFRICA

A New Bible for the Blacks

ARCHDEACON DENNIS, of the Church Missionary Society, announces the completion of his translation of the Bible into the Ibo tongue which, with the exception of the Hausa and Mandingo languages, is the most widely spoken language of West Africa, being used by some 4,000,000 people. The New Testament, printed in 1909, has already been sold in a 5,000 edition and the Ibos are reading this—and reading it aloud—in their villages. One result has been a contribution to the British Bible Society of £20 from eight congregations, consisting mostly of unbaptized people. The Ibos have responded to the Gospel more quickly than any other people in Nigeria. Fifty years ago they were naked savages and often cannibals. Now large numbers of them are to be found scattered over Northern Nigeria, working as engineers, telegraphers, clerks, hospital attendants, etc. In almost every important town in Northern

Nigeria the postmaster, the government clerks and probably the sergeant of police (being the only men who can read and write), are native Christians. The Moslems are hopelessly outdistanced in this way.

Marvels of Progress

REV. W. R. KIRBY, an earnest missionary at Yalembe, in Belgian Congo, a station which was occupied by the celebrated George Grenfell just before his death in 1906. At that time the language of the people had not been reduced to writing, yet it was soon found that the work of missionaries laboring in distant stations had begun to tell in benighted Yalembe. It seems that some men, 10 or 15 years previously, had been working on the mission-steamers, and had learned the rudiments of reading and writing. On returning home, these "boys" had begun to teach others all that they themselves had acquired. For instance, a man from Yakusu, who had been working about the mission-station, settled at Ilondo and gathered together groups of villagers for such instruction as he was able to impart. Consequently, when Mr. Kirby entered upon his work, he found a school already started; and, moreover, a "boy" who had been taught by the Yakusu workman had gone 50 miles up country and was preaching the Gospel in a region where the white man was entirely unknown! Now there are three flourishing schools in that district, the teachers being boys who had never attended the accustomed mission school. This place of work is an off-shoot of the wide-extending operations of the Baptist Missionary Society, started in Kongoland in 1878. Spreading itself over some 1,500 miles of river-way, the mission has a staff of 80 men and women.

EAST CENTRAL AFRICA

A Timid People

IN some impressions of the people of Toro, in Central Africa, given in *Mercy and Truth*, Dr. J. H. Cook speaks of timidity, want of spirit,

dirty habits, and affectionate disposition. The first characteristic is illustrated by a curious story: "Cycling along the road the other day, I saw a woman about 50 yards ahead with a load of vegetables and implements on her head. I came slowly so as not to scare her, and gave her timely warning with my bell; but she gave a shout of terror, flung her basket on the ground, so that all its contents rolled in different directions, and made a wild, head-long plunge into the jungle! It took some minutes to collect her scattered goods and chattels, and longer still to persuade her we were friends and only wanted to help and not to frighten her." It seems that, even when little is the matter with them, these people exclaim "ninkaba" (I'm dying) or "tinyina mani" (I've no strength). Hence, one of the most important missions in hospital is to try to bring sunshine into their lives, and, to use a schoolboy expression, to "buck them up."

From the Upper Kongo

REV. AND MRS. HENSEY of the Christian Missionary Society, made a trip to Monieka from the upper Kongo a short time ago. Hundreds of welcoming natives surrounded them, and many fought afterward for a peep into the doors and windows into which the white people had gone, because they had never seen a white woman. The great wooden drums were then sounded and soon a multitude had gathered under the spreading branches of a great palaver tree. Within its shade sat a great circle of red-painted natives. In the center of one side of the circle sat the chiefs and the old men, each in his own chair of state, with a curious broad-bladed knife in his right hand. To the left sat the young warriors, uneasy, and beyond them the boys, as fidgety as the boys of any land. To the right the women and the girls were huddled in a shapeless mass, giggling and gossiping. The other side of the circle, opposite the chiefs and the old men, was made up of in-

quirers, who were earnestly seeking the light. There were present 800 people altogether.

Then the Bolenge Evangelist, Tyckansomo, arose. When he came to the mission station, years before that time, he was a long, lanky, awkward boy. Now he arose, conscious of the importance of the moment; he seemed to grow a little taller and a little straighter, and then he reasoned of sin and of judgment to come. As he prest home the claims of the Lord Jesus Christ, the whispering and the fidgeting ceased, and in tense eagerness the crowd listened to the message.

The elders remained after the services. Then rose Lonjatka, the hereditary chief, who, in his own town, is as autocratic as the Czar. He has 210 wives, who live in 40 houses, and with a dignity befitting such a man, he said, "White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for moniek. At Bolenge there are other missionaries. Why do you not come and stay with us? We will build you a house, and you shall teach us of your new 'witch-doctor,' whom you call Jesus, and, perhaps, even we old men will agree to Him."

The missionary explained to them the impossibility of founding a station there, but they agreed to build at once a large house in which to worship God. Overwhelmed by the largeness of the opportunity among this great population, the man of God was prayerfully wishing for a steamer, ever so small, that he might be able to travel frequently the distance of 200 miles between Bolenge and Monieka. He decided to send an appeal to friends in the United States. While that appeal was on its way, a missionary convention was held in Oregon, and a pledge of \$15,000 was made to build a steamer for this very work. Surely, surely, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Islam Spreading in Nyassaland

WE regret to read in *Central Africa*, the organ of the Universities' Mission, further evidence of the spread of Islam among the Yaos at the south end of Lake Nyassa. Along the lake shore north and south of Malindi there is a teeming population of Yaos. They may be all described as Mohammedans; and tho many of them are so only nominally, yet they present a strong and united opposition to the spread of Christianity. The propagators of Islam are quite ignorant, many of them being unable to read the Koran, and their chief concern seems to be in organizing rites and ceremonies which appeal to the sensual appetites of the people, or witchcraft and other questionable practises. The old heathen tribal dances have been adopted as the method of initiation into Mohammedanism, while other dances of a most licentious character have been introduced. Fear, superstition, lust, and vice claim these people body and soul, as Islam is spreading.

The Philafrican Mission

IN 1897, the late Héli Chatelain, of Lausanne, founded the Philafrican Liberators' League, with headquarters in America, for the purpose of evangelizing Angola, the Portuguese colony in West Africa. The name of the society was later changed to Philafrican Mission and it has been conducted, since 1901, by an interdenominational committee in Lausanne, Switzerland. While the Philafrican Mission aims to promote the religious, moral, and intellectual welfare of the more than 3,000,000 heathen negroes of Angola, it has peculiarly emphasized the industrial and agricultural training of the negroes, following quite closely the example of Booker T. Washington among the negroes of the South of the United States. Its chief station is at Lincoln, about 150 miles southeast of Benguela, the coast city of Angola. Its workers are two married and one unmarried lay workers and its income is rather small, less

than \$2,000, which is the more regrettable since the opportunities are great and the success has been very good. The mission is not very widely known and it has languished somewhat since the death of its founder in 1908. Therefore, its friends approached the Synod of the National Church of the Canton Vaud, Switzerland, and urged that it undertake to aid in the support of the Mission Philafricaine in a similar manner as it is cooperating with the Basel Missionary Society, the Paris Missionary Society, and the Mission Romande. While the Synod, to its regret, had to decline the request, at least for the present, it decided to send two missionaries from other African fields to visit Angola, that they report on the state of the work and thus the whole question might be considered again after their return.

Thus, Mr. Francois Chapuis, a missionary of the Basel Society in Kamerun, and Mr. Bertrand Moreillon, a missionary of the Paris Society in Griqualand, Eastern South Africa, have started upon a visit to the work of the Philafrican Mission.

Heathenism "Hard Hit"

BISHOP PEEL visited the Uganda mission in the autumn of 1911, and he wrote that he was "amazed at the great progress made" since 1907-8. "Heathenism is hard hit in the whole field." Hostility has wholly vanished, and in every part is interest and readiness to be instructed. At a village in the Mvumi district the aged chief made this pathetic appeal to the Bishop: "I am old—many of us are old—we can not hope to learn to read the Book. But there are many young ones whom you can teach. They can learn to read. But we all want to know the Word; we all want to believe in the God you tell us about. We do believe the God you tell us about." In this district 29 sons and nephews of the chiefs are in the mission schools, and over 700 persons were admitted as inquirers and 33 as catechumens, while 21 adults were

baptized. In the Bugiri district 500 joined the ranks of inquirers; 5 chiefs, to whom teachers could not be sent, hired Christian men to go and live among their people, paying them at the rate of six rupees a month. It was in this district that a member of the royal stock which rules Ukaguru, an important chief who lives at the north end of the Nguru mountains, not content with voicing his plea, followed the Bishop over 50 miles to Berega, and sought the sympathy of the ruling men there, his connections. Eventually he prevailed, and his face lighted up with pleasure on getting the promise of a teacher.

The Evil Case of Madagascar

IT is difficult for members of a Christian Endeavor Society, meeting quietly in the church parlor or schoolroom at home, to imagine the possibility of being regarded as dangerous political firebrands and revolutionaries. But this is the fate that has befallen Christian Endeavor Societies in the great island of Madagascar. There, during the past year, the Christian Endeavor societies have been branded as politically dangerous by the governmental officials, with the result that it has been made an offense for them to meet, and the work has been severely hampered. The whole matter, together with the terribly repressive measures that have been taken against the day-schools of the London Missionary Society and other organizations, and the petty persecution which has even intervened and harried our Malagasy Christians when praying for friends who are sick, is the subject at the present moment of diplomatic negotiations between our governments. We wish to call all Christian Endeavorers, both as individuals and in their societies, to pray fervently and earnestly for strength to be given to the Christian Endeavorers of Madagascar in their hour of difficulty, and that the negotiations now proceeding may be brought to an issue which will mean freedom and liberty of worship to those people.

ISLANDS OF THE SEA

What One Society Has Achieved

THE Australasian Missionary Society has work in each one of these island groups, but mainly in the first one named: Fiji, Samoa, New Britain, Papua and Solomons. In Fiji 369 missionaries labor, with 93 native ministers, 32,854 church-members and 4,460 on trial; 1,042 schools with 16,951 scholars, and 84,406 attendants at worship. The population numbers about 120,000, of whom 80 per cent. are natives and 20 per cent. coolies brought in to work on the sugar plantations.

Bible Work in the Philippines

TURELY the curse of Babel rests heavily upon the Philippine Islands. With less than 8,000,000 of people there are upwards of 80 languages and dialects spoken in the Islands.

The American Bible Society, in co-operation with the British and Foreign Society, has been wrestling with this problem in the Philippines for a dozen years. In the beginning a tentative arrangement was made with the British and Foreign Society whereby it assumed responsibility for certain dialects and we for others. The British Society has completed the translation and has already published the Bible complete in the Tagalog language, and the New Testament in the Pangasinan and the Bicol languages, with the Gospel of St. Luke in the Igorrote. The American Bible Society has completed the Bible in two languages, the Ilocano and the Panayan-Visayan tongues, the New Testament in three others, the Ibanag, Pampangan, and the Cebuan-Visayan, with the Gospels in Samareño and the Pentateuch in Pampangan and Cebuan. Together then, this gives us the Bible in three languages, the Tagalog, Ilocano, and Panayan-Visayan; the New Testament in five other languages, the Ibanag, Pangasinan, Pampangan, Bicol, and Cebuan-Visayan; with the Gospels in Samareño and in Igorrote.—*Bible Society Record*.

Difficulties in the Philippine Islands

A WRITER in *Evangelical Christendom* points out the difficulties of missionary work among the Filipinos, who for many centuries have been instructed in Roman Catholicism. Harder problems than those which are met in heathen lands, present themselves. The soil for the Gospel has to be created. The loss of any idea of the union of religion with morality is complete, and great masses of the people have lapsed into aggressive unbelief. Superstition and idolatry hold sway, and spiritual darkness prevails.

Yet, the Gospel is making headway, the Bible is being circulated, and men and women are turning to Christ. The images are destroyed, and changed lives are being lived. Many are taking up their cross and are following Christ, thanks to the American Protestant missionaries who are working quietly among the people, who were kept in darkness by the Church of Rome throughout the years of Spain's sovereignty over the Islands.

Among the Students of Manila

THE new Methodist dormitory at Manila, accommodating 100 of the young Filipino students attending the government college at Manila, was opened January 16 and was immediately filled with students. The Rev. Ernest S. Lyons, of Manila, writes: "The statistics lately gathered show that there are 5,540 students in the intermediate, high and college departments of the government schools in Manila and an average of 78 per cent. of these are from the provinces; nearly 1,000 of these students are girls. The government has begun a university which will be complete in every department, and this with the normal and trade-school advantages, will double the attendance of these Manila institutions in the next three years. The crying need is for cheap and well-regulated homes for these provincial students; the next step will be to provide religious services for

them in English. We have made provision for 100 young men; the Presbyterians can care for half as many, and the Protestant Episcopal Church is providing for about 40 more. There is no girls' dormitory except one maintained by the government, which accommodates a few more than 100 girls.—*World-Wide Missions*.

The Gains of Twelve Years

UNDER Catholic Spain this field was absolutely closed to evangelical teaching, but in the 12 years of American possession more than 150 American evangelical missionaries, under several boards, have gathered over 50,000 Filipino converts, and more than that number of adherents, with hundreds of Filipino preachers and teachers. Bibles have been given to the people in their own dialect, and the evangelistic, educational and medical work is fairly well established.

Islam or Christianity? Which Shall It Be?

THE Maandbericht van het Nederlandsche Zendelinggenootschap calls attention to the present situation in the Dutch East Indies. There the old order is rapidly changing and an intellectual and social awakening is taking place. In New Guinea, the harvest seems to be on hand after 50 years of hard and seemingly fruitless labors, and the people are calling loudly for preachers and teachers. In Celebes, the awakening is marvelous and the natives themselves are building schools and are begging for teachers for their children. In Java, the higher classes are accessible as never before, and in Sumatra the fields are white unto the harvest. But the church is slow to send out reinforcements and does not seem to understand the importance of the present hour. Islam is ready to enter all the open doors among the animistic tribes in the Dutch East Indies. If the church fails to make use of the great opportunity, it practically means the handing over of these islands to Islam.

AMERICA

Missionary Education Conference

WITH one of the largest registrations in the history of the movement—a total of 562—the tenth annual conference of the Missionary Education Movement began its meetings July 12, at Silver Bay, N. Y. There was an increase in almost every case in the number of delegates from the different denominations. The Presbyterians led, with 112; Episcopalian, 105; Methodist, 82; Congregational, 81; Baptist, 66; Reformed, 7; Lutheran, 6; other denominations, 54.

In 1902, only one mission board in the United States and one in Canada were promoting organized mission study; in 1912, there are 47 boards using the text-books and other publications of the Movement. During the present year approximately 175,000 persons have enrolled in mission study classes. During its decade of history the Missionary Education Movement has published and distributed through the mission boards 1,129,297 volumes of missionary study text-books and other similar literature.

Meeting of the Continuation Committee

THE Continuation Committee of the World Missionary Conference will meet at Lake Mohonk, N. Y., from September 26 to October 1. It is expected that the majority of the European members of the committee will be present and that important subjects will be discussed.

A Bible for Spanish Americans

SO great is the number of Spanish-speaking people in the United States, and especially in the south and southwest, that the American Bible Society and some of the American mission boards are joining with the British and Foreign Bible Society to make a new translation of the Bible expressly for them. Dr. Charles W. Drees will represent us on the commission. The commission was to begin its sittings last summer, and in order to secure greater perfectness

in language, will hold its sessions in Spain itself. The home mission societies are forming departments of their work that they may use these Bibles when ready, and may reach, if possible, these Spanish-speaking people who are within the United States. A conference on religious work among these people has just been held. The expanding fields in the Philippines, in part in Spanish, in Cuba, in Porto Rico, South America and in Spain itself, are demanding this translation. There has long been a Bible in Spanish, of course, both Catholic and Protestant. The new one made by Protestants is not, however, so much a revision as it is a wholly new translation from Hebrew and Greek.

A Bible in Chinook Jargon

AFASCINATING article in the *Bible in the World* tells of a new translation of St. Mark's Gospel into "Chinook Jargon," giving the story of the strange lingua franca—"two-fifths Chinook, two-fifths other Indian tongues, the rest English and Canadian-French"—which sprung up through the contact of traders with remnants of scattered Indian tribes in British Columbia and the territory of Alaska. This language has no pretensions as to its past or future, but it provides the best means of giving the Word of God to some 50,000 Indians, many of them illiterate, but capable of understanding what is read to them in Chinook Jargon by their children.

Dr. Grenfell's Heaviest Burden Removed

DR. GRENFELL'S work in Labrador has assumed such an international character that there is now every prospect that the doctor will be liberated from the arduous double task of directing operations in Labrador, and also raising the necessary funds for its prosecution. The mission is to be put on an international basis, representing the United States, Canada, Newfoundland and England; and the whole of the personal re-

sponsibility will be taken off the missionary's own shoulders. This will set Dr. Grenfell free to devote the whole of his time to the Labrador work to which he has given 22 years of arduous toil. The opening of the Fishermen's Institute at St. John's, Newfoundland, has taken place, the Duke of Connaught performing the ceremony. Mr. F. W. A. Archibald has gone to Newfoundland as chairman of the mission council, to represent the Deep Sea mission and its supporters.

Giving on the Mission Field

THOSE who sometimes weary of the multiplicity of demands on Christian purses for world-wide missions, should draw fresh faith and encouragement from the fact that on the mission fields themselves new sources of supply are constantly opening up. The home money is like blasting powder which, in its operation, brings unsuspected springs to the surface. Illustrations of this fact can be found on all sides and ever tend to increase in number. Thus, for example, the budget of the Y. M. C. A. in Dairen (Manchuria) which amounts to 8,000 yen yearly, is all provided in the city. Further, quite a number of Y. M. C. A. classes are taught by secretaries in the offices of the Specie Bank of Dairen and of the South Manchurian Railway. And this self-support is the case with most of the Y. M. C. A. work in the East. . . . When the Tarn Taru (India) leper asylum was opened, a Mohammedan gentleman was led to give \$1,000 and a pledge of \$32 annually for clothing for the lepers. A local landowner gave a valuable horse to be sold for the asylum's benefit and the Sikhs of the Golden Temple at Amritsar actually sent \$166 by their leading priest.

Going Abroad to Study Home Missions

THREE young ministers of the Presbyterian Church (North) have gone to Hungary, where they will spend a year among the peasants of that country, studying their languages

and customs. On their return to America they are pledged to give three years to work among immigrants under the Presbyterian Home Mission Board. They are the first young men to avail themselves of fellowships which were created a few months ago by the immigration department of the board.

California's Flood of Foreigners

ACCORDING to the last census, in a total population of 416,000, San Francisco has 206,000 of foreign birth. Of these, 60,000 are Germans, 30,000 Italians, 30,000 Jews, 10,000 French, 10,000 Chinese, 10,000 Croatians, 8,000 Mexicans, etc. etc. In Northern California are found as many of foreign birth representing some 20 nationalities.

Lepers in South America

IN Paramaribo, the capital city of Dutch Guiana, there are 3,000 lepers—in other words, one-tenth of the population of 30,000 is afflicted with this awful disease. By way of isolating the sufferers—or rather, some of them—from the healthful inhabitants, a settlement has been established under the name of the Bethesda Leper Home, conducted by workers connected with the Dutch Reformed Lutheran, and Moravian churches. While the spiritual aim is ever to the front, endeavors are made to promote the comfort of the victims, by assisting them at such tasks as are in their power, i. e., the routine work of the home, shoemaking and repairing, making charcoal, etc., and to alleviate their sufferings from this most loathsome of diseases.

American Bible Society's Record

THE total issues of the American Bible Society during its 96 years of life reach the gigantic figure of 94,000,000 volumes. The total issues for 1911 amounted to nearly 3,700,000 volumes (most of these being portions, however, and not whole Bibles). The Bible has been published recently in several new languages or dialects. In the Philippines there is the Ibanag

New Testament, while the Old Testament is being brought out in the Panayan dialect and the Pentateuch in Pampangan and Cebuan is ready for the printer. The Kurdish New Testament is well under way, and revisions are made in Tagalog, Portuguese, the ese, and Zulu. Truly, the society is doing a blest work in furnishing the Word of God to the heathen in their own languages.

Laymen in Church Work

WITH the opening of October, plans are to go into operation in New York which are looking toward the most comprehensive use of laymen in missionary and Sabbath-school and social service work. The Presbyterian, Episcopal, Baptist, Methodist, and other bodies are joint in these plans, whose primary part is educational. The institute plan, inaugurated by the Men and Religion Movement, is to be carried out by the Federation of Churches, and Brooklyn and Staten Island, as well as Manhattan and the Bronx, are to be included. The institutes will be held in central locations that mature men, especially elders and vestrymen, may unite in listening to the lectures on missions, evangelism, the Bible and social service.

Teachers to go afterward into the churches to give courses of instruction are to be trained in special classes. These teachers are expected to be paid by the churches who employ them later and the students enrolled in the classes to be organized will be asked to pay tuition, we are told.

In Brooklyn, and in Manhattan, as widely as possible, Bible classes are to be formed in churches and Bible teachers provided for them. This Bible work is in charge, not of the school to train teachers already mentioned, but of a committee on Bible study.

Behind this movement and helping it in person, are prominent laymen, among them J. P. Morgan, W. S. Bennett, W. J. Schieffelin, and R. F. Cutting.

Training Schools for Laymen

DENOMINATIONS are taking steps, through their official agencies, to establish training schools for laymen, while the laymen are making similar moves on their own account. Wenli and Mandarin in China, Siam-Thus, the General Assembly of the Southern Presbyterian Church named a committee to draw up courses of study and encourage synods to plan schools. The first summer school in the Southern Presbyterian Church has been held at Jackson, Miss., under the auspices and direction of the wide-awake Synod of Mississippi. It was most successful and proved a great blessing, giving at the same time much help for the holding of other schools which are intended to be made continuous throughout the year. The chief purpose of these schools is to make more effective the increased interest now held by laymen. While it is intended to pay in a few cases trained men who act as leaders, it is the governing idea that those who are trained in these schools shall be bank clerks, professional and other business men, who give their spare time, or some part of it, without salaries. The instruction given is to be along all lines, as missions, Bible study, boys' work, social service, and evangelism, and it is expected that these schools thus will do much to overcome the narrowness, which usually obtains when one line of work is fostered.

Evangelistic Conference in Chicago

THE Moody Bible Institute of Chicago has invited all the evangelists of the United States to be its guests at a conference planned for September 18th to 20th. Among the themes to be considered are such timely topics as "The Weakness of Present-Day Evangelism"; "How Far are Eccentric or Extraordinary Methods Beneficial in Promoting True Revivals?"; "What Truths Should be Emphasized in Day Meetings?"; "Evangelization of Cities"; "Rural Evangelism." "The thought

is to have the evangelists themselves do most of the talking and the criticizing, if any of the latter is required, altho a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors," says the call for the conference.

Self-Help Creed for Black Men and Women

SOME very good advice is contained in a little leaflet put out by a denominational organization of colored Baptists, which is entitled "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and everyday shrewd sense. The list runs as follows:

"1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.

"2. We must be honest, truthful and reliable.

"3. We must keep our bodies clean.

"4. We must keep our homes clean.

"5. We must keep our yards clean—back and front.

"6. We must stop hanging over the gate and out of the window.

"7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.

"8. We must make the word 'negro' a synonym for honesty, cleanliness, intelligence, industry and righteousness by doing with our might what our hands find to do.

"9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.

"10. We must respect our women, educate our children, and stay out of the saloon and dives. Where we have the franchise we must vote for men who are opposed to the saloon."

Counsel like this well appropriated will build up in any race manhood and womanhood which the most fanatic prejudice could not refuse to respect. That it should be counsel

emanating from the colored race itself makes it a token of lively promise.

Indians in the United States

ACCORDING to the census of 1910, the total number of Indians in continental United States is 265,683, and in Alaska, 25,331. The largest number of Indians is found in Oklahoma, viz., 74,825, while Arizona has 29,201; New Mexico, 20,573; South Dakota, 19,137; California, 16,371; Washington, 10,997; Montana, 10,745; Wisconsin, 10,142, etc. Indians are found in every State and territory, but their number in Delaware, Vermont, New Hampshire and West Virginia is less than 50. In continental United States the number of Indians per 100 square miles is 8.9. It varies from 107.8 in Oklahoma to 0.1 in West Virginia. The number of Indians per 100,000 total population declined from 721 in 1870 to 288.9 in 1910.

The total number of Indians in continental United States was 278,000 in 1870, 244,000 in 1880, 248,253 in 1890, and 237,196 in 1900. Thus, their number decreased from 1870 to 1900, but it increased considerably (28,487) during the decade between 1900 and 1910. The number of Indians in Alaska is on the decrease, viz., from 32,996 in 1880 and 29,536 in 1900, to 25,331 in 1910.

The number of Indian tribes is large, but some have very few members, six tribes being represented by a single member each, and 30 with a membership under 10. The Cherokees have 31,489 members; the Navajo, 32,455; the Chippewa, 20,214; the Choctaw, 15,917; and the Teton Sioux, 14,284. Of the remaining continental United States tribes none has as many as 7,000 members, but there are 74 tribes represented by not less than 500 individuals. In Alaska the Kuswogmiut have 1,480 members, and the Aleut, 1,451, but none of the other tribes in the territory has as many as a thousand members.

THE CONTINENT

Annual Eruption of Slovaks

THE rush to the cities which is characteristic of Germany as of other European lands, has depleted the country of farm labor. This is now supplied by thousands of migratory farm hands who pass from Russia and Austria over the frontier, returning at the end of the harvesting season. These people are called *Sachsengaenger* ("men going to Saxony"). The colporteurs work among them but find them often unable to read the Scriptures. The Slovaks of the Laros region in Austria are typical. They wear sandals of bass, and dilapidated clothes. A glass of potato brandy precedes every meal and usually costs as much as the meal. They are Romanists, and priest-ridden ones. Every family spends 40 *heller* at Easter to have a bottle of *schnapps* (potato brandy) consecrated by the priest. At Kreuz, where thousands of harvesters from Galicia and Russia pass westward, the colporteur Czudnochowsky sells many Scriptures, but the Austrian harvesters say that they are frequently obliged, on returning home, to surrender them to the priests for burning. Instead of Scripture-reading these latter recommend pilgrimages to Kalwarya in Galicia, a sort of East European Lourdes. Here there is a huge monastery church with a wonder-working picture of the Virgin and 45 chapels, around which pilgrims circulate on their knees to obtain Papal indulgence.

OBITUARY NOTES

Mrs. S. A. Moffett, of Korea

THE hearts of those who know and understand the situation in Korea, and especially in Pyeng Yang, must have bled when the sad news came to them that Mrs. S. A. Moffett had been called to her eternal reward. She was born in Virginia City, Nev., in 1870, and studied medicine in Philadelphia and San Francisco. As Dr. Mary Alice Fish, she

was sent out to Korea by the Presbyterian Board, and she entered at once upon the greatly needed work among native women. At Pyeng Yang, where she had been stationed, she met Dr. Moffett. They were married in 1899, and together they have continued in faithful, marvelously blest service to the Master. The birth of two sons, who now have lost the loving mother in their early youth, increased Mrs. Moffett's duties, but she neglected none of them. Her husband had been the first Gospel preacher to enter Pyeng Yang, and, by the blessing of the Lord, a great circle of converts has gathered around him. They love him and they naturally look to him for counsel and for guidance in spiritual and other affairs. Mrs. Moffett stood faithfully at his side, loved by all, especially by the Korean women, to whom she ministered so graciously all these years. Mrs. Moffett's death is a great blow to the work in Korea, especially now where the native Christians are being harassed, almost beyond endurance, by false accusations and imprisonment and torture and the threat of death.

Last of the Old Guard in Syria

SAMUEL JESSUP did not survive long his older brother, Henry H. With him the last of the noble group of veterans who were on the field when the Syrian Mission was transferred from the American to the Presbyterian Board in 1870, has gone to his rest, and men of a younger generation, no less faithful and loyal to the Master, are on watch in the vineyard of the Lord in Syria.

Samuel Jessup was born in Montrose, Pa., in 1833. After graduating from the academy at Cortlandt, N. Y., he spent five years as a salesman in a country store. But the departure of his beloved brother Henry for his wonderful life work in the Levant in 1854, caused Samuel to surrender also fully to the Lord. After he had finished his studies at Yale University and at Union Theological Seminary,

he was appointed to Syria in 1861, but the outbreak of the war prevented his sailing, and he served as chaplain of volunteers in the Federal Army, until, in 1862, he was able to go to his chosen work in Syria. There his station work has mainly been at Sidon, and he has been able to render a great service to the Master. He was engaged almost continuously in itinerating evangelistic tours. His popularity among the Arabs was remarkable. They admired his soldierly ways and they loved him, because the charm of his personal manner was remarkable. Along the whole Lebanon coast men knew him, and they listened to his sermons, they talked with him by the wayside, and they were willing and glad to receive a Bible from him. Thus Dr. Samuel Jessup leaves behind him the fragrant memory of a long life spent in the service of the Master, and abundantly blest by Him.

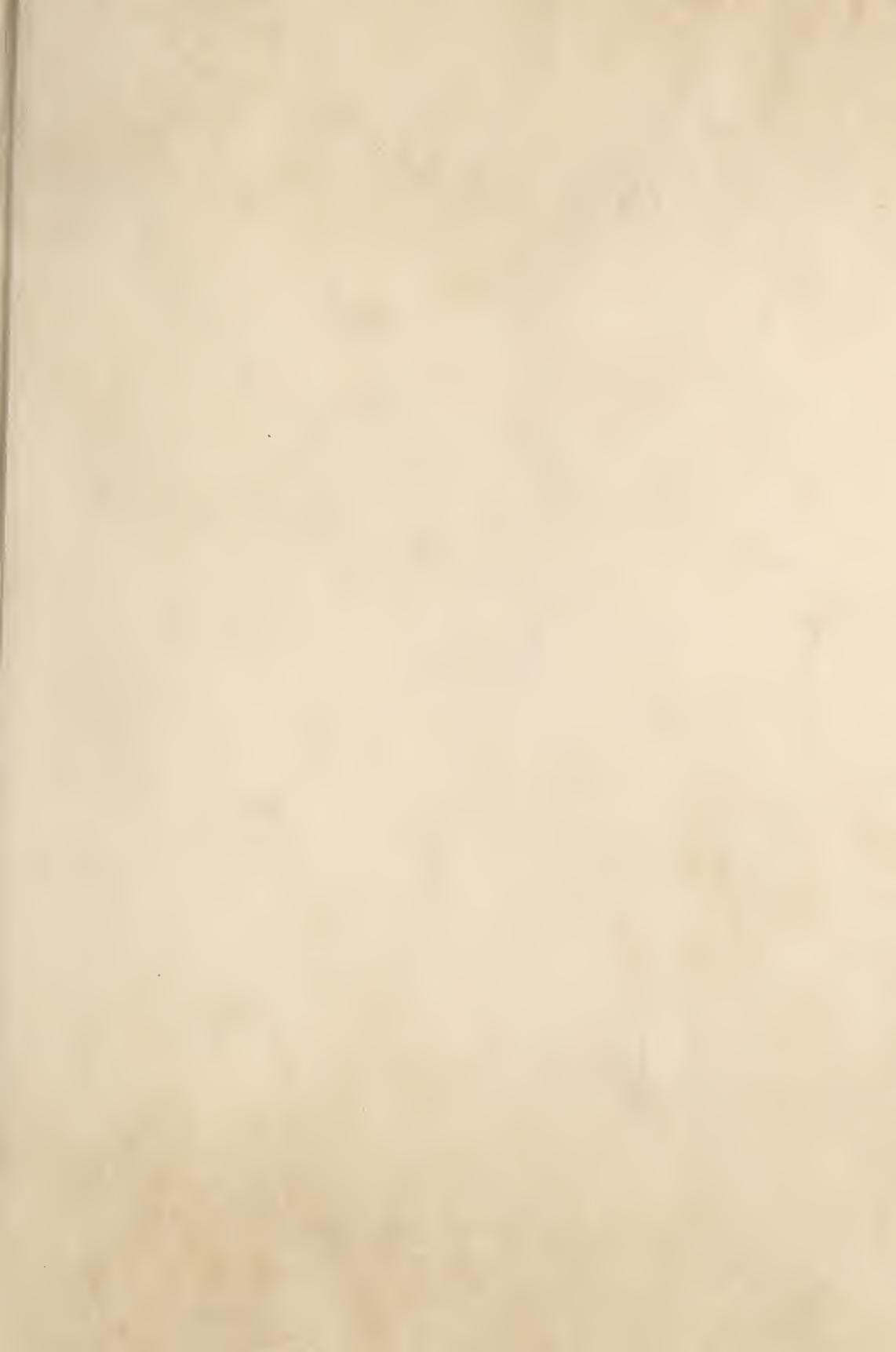
General William Booth

REV. WILLIAM BOOTH, founder and commander-in-chief of the Salvation Army, died in London on August 20th. Born in Nottingham in 1829, and educated at a private school in that town, he became a minister of the Methodist New Connection in 1850. He was appointed mainly to hold special evangelistic services, and to this work he felt so strongly, and he was so successful in it, that he resigned when the Annual Conference of 1861 required him to engage in regular circuit work. Thus, he became an evangelist among the churches wherever he found an opportunity. When he held services in the East End of London, he saw the great misery and the utter indifference of the people, who did not attend any place of worship, and he started the "Christian Mission" in July, 1865. It was formed upon military lines, and at first grew very slowly, amid vast difficulties and great opposition. In 1878 the organization was named the "Salvation Army"; in 1880, its weekly paper, the

War Cry, was established; and the organization began to become more widely known. When General Booth published his volume, "Darkest London," in 1890, his scheme for the enlightenment and the industrial support of the lower classes, the attention of the world was attracted and his scheme was much commented upon, frequently adversely. In the end, however, the scheme was endorsed by many. General Booth and his followers have outlived the ridicule heaped upon them in the early years of his work. The Salvation Army has grown until it is found in every part of the earth. It has done much good, and its usefulness is acknowledged even by those opposed to its methods. General Booth has left behind him a great work and the beautiful memory of a Christian man, consecrated to the Master and used by Him to His glory.

Mary Holbrook Chappel

MARY J. HOLBROOK was born in England, but was brought by her parents to the United States when she was but an infant. The father was a Methodist minister of marked ability and piety, serving his church in the State of Pennsylvania. After having been a teacher for a short time, Miss Holbrook went out to Japan as a missionary of the Methodist Episcopal Woman's Foreign Missionary Society in 1878. She served in Tokyo until 1886, when she was placed in charge of the Bible Training School in Yokohama. For a short time she then accepted a position in the Peeresses' School in Tokyo, under the special oversight of the Empress, which she held until her marriage to Rev. Benjamin Chappel in 1890. She continued her missionary work to some extent, and, in 1898, was instrumental in inaugurating mothers' meetings throughout Japan. Her fluent use of an elegant style of Japanese made her especially useful in spreading the Gospel among them. Her useful, consecrated life ended on July 11, 1912.



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